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CONTENTS

Dangers to Faith Within the Church *Francis J. Connell, C.SS.R.* 401

Queen of Mercy. Part I *Thomas Urban Mullaney, O.P.* 412

The Need for Vocations *Aloysius F. Coogan* 420

Philosophical Implications of *Humani generis*. Part I *Robert Paul Mohan, S.S.* 425

Maurice Blondel: Figure of Controversy *Paul E. McKeever* 432

A Quest of Thoughts. Part VI *John K. Ryan* 448

Principles Underlying Traditional Church-State Doctrine *Joseph Clifford Fenton* 452

ANSWERS TO QUESTIONS

An Assistant Priest at a Golden Jubilee 463

Patronal Feast Day 463

Votive Masses 463

Altar Boy Problems 464

Biretta at Holy Mass 464

Requiem Mass Difficulties 465

Transferring Consecrated Altar Breads 466

Preparing a Sick-Call Pyx 466

(*Contents Continued on Next Page*)

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(*Contents Continued from Previous Page*)

Validity of Confirmation by a Priest 467
Attendance at a National Parish 467
Choosing a Particular Priest 468

BOOK REVIEWS
Humility, *by Father Canice, O.F.M.Cap.* 471
Educational Essays, *by F. A. Drinkwater* 472
God in Our Daily Life, *by Hilda Graef* 474
Catholicism and American Freedom, *by James M. O'Neill* .. 475
Papal Pronouncements on the Political Order, *edited by Francis J. Powers, C.S.V.* 478

INDEX TO VOLUME CXXVI 480

BOOKS REVIEWED AND NOTICED 483

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DANGERS TO FAITH WITHIN THE CHURCH

In a previous article it was pointed out that Catholics are in great need of a correct knowledge of the meaning of *faith*, and an attempt was made to explain exactly the nature of the first of the three theological virtues as the Catholic Church understands it.[1] It is very evident that the possession of this virtue, without which it is impossible to please God,[2] and which is designated by the Church as "the beginning of man's salvation, the foundation and root of all justification,"[3] is supremely important. Consequently, it is also vitally important that those who enjoy the privilege of the true faith shall protect it from any influences that may weaken or destroy it; and to this end Catholics should be aware of the chief dangers to their faith.

It requires no great perspicacity to realize that dangers to the faith abound at the present day, when the spirit of the world is so vehemently antagonistic to the spirit of Christianity. Of course, these dangers differ in their precise nature and intensity in different lands; yet, it is true to say that there is no portion of the modern world in which there are not circumstances that menace the faith of Catholics. Those with which we are now concerned are the dangers that are prevalent in present-day America.

In general, we can divide these dangers into two classes—those which come from within the Church and those which come from outside. When we speak of dangers to the faith coming from within the Church, we have no intention of ascribing these perils to the Church itself, "the pillar and mainstay of the truth."[4] We mean that there are Catholics who, either by their conduct or by their mental attitude, constitute a source of danger to the faith.

In many instances they may be wholly unaware of the detrimental influence they are exercising; but their sincerity does not neutralize the spiritual harm they are exerting on themselves and their co-religionists.

[1] *AER*, CXXVI, 3 (March, 1952), 195-203.
[2] *Heb.*, 11:5.
[3] *DB*, 801.
[4] *I Tim.*, 3:15.

No Catholic should be scandalized by the fact that dangers to the faith can be found even within the Church itself. Our Lord predicted that there would be weeds interspersed with the wheat in the field that He proposed as a figure of His Church.[5] There have always been members of the Church inclined to heretical views; and though sometimes such persons never severed their connection with the body of the faithful—and doubtless in some instances were honestly convinced that they were upholding the genuine teachings of the Church, as in the case of some of the Jansenists, the evil effects of their errors were real and far-reaching. Similarly, there have always been some Catholics whose failure to live up to the ideals of conduct proposed by their Church have scandalized others even to the extent of weakening or even destroying their supernatural faith. We must not be surprised, therefore, to find conditions of this nature existing today; but we must be on our guard against them.

We have the assurance of Christ Himself that in spite of such evil influences, the faith of His Church will remain untainted until the end of time. But this does not exclude the possibility of the loss or weakening of the faith on the part of many individual members of the Church, as history clearly attests. Hence, we may not complacently accept the divine promise of indefectibility and infallibility and assume an attitude of indifference toward the dangers that threaten the faith of Catholics. If we love the Catholic faith, we shall try to be alert to all the influences that tend to extinguish its light or to dim its lustre in our own souls and in the souls of our brethren in the unity of Catholic belief. This is particularly the duty of priests who are pledged to uphold vigorously every tenet of the faith and to protect the members of the laity from everything that would tarnish the purity of this sublime virtue that was conferred on them through the laver of regeneration.

It is my purpose in this article to point out some sources of danger to the faith of our Catholic people in the United States at the present day within the Church itself. Naturally, I cannot make mention of all such dangers, yet I believe that those which I shall describe are the most menacing and the most crucial. I shall first consider those which can be classified as practical

[5] *Matt.*, 13:24.

dangers, in that they arise from habits of conduct, and then those which can be called speculative from the fact that they are rooted in a mental attitude.

All sinful habits, whatever may be their specific malice, endanger the faith of the sinner. It is true, only sins directly opposed to faith expel this virtue from the soul, so that one may be living in habitual sin and yet retain the true supernatural virtue of faith in his soul.[6] Pope Pius XII found it advisable to emphasize this truth in his Encyclical *Mystici Corporis* as a reminder that we may not consider those members of the Church who are separated from God by mortal sin as entirely devoid of supernatural life.[7] At the same time, the faith of the sinner is a dead faith,[8] and accordingly is far more susceptible to the pernicious influence of godlessness and materialism than is the living faith of the perfect Christian "which works through charity."[9] Hence, Catholics who continue for months and years in the state of mortal sin are in real danger of losing their faith. At times, it is true, we meet Catholics who are notably deficient in the observance of the moral law, yet staunchly protest their loyalty to the Church and their love for its teachings. However, while we should not deride this manifestation of faith, we have grave reasons for believing that it is based on a natural sense of honor rather than on supernatural motives.

There is one form of sin that is especially injurious to divine faith—the sin of impurity. The very nature of this vice tends to centre the mind on bodily pleasure, and hence to give the sinner a loathing for the realities of the supernatural order that constitute the object of faith. As Van Noort expresses it: "Those who indulge in impurities are wont to hold spiritual things in disgust."[10]

Now, while we rejoice that so many Catholics are leading chaste lives, we cannot shut our eyes to the fact that many others are following the unfortunate trend of the times in the way of sensuality. The reading of indecent literature, attendance at

[6] *DB*, 838.
[7] *Mystici Corporis*, *AAS*, 35 (1943), 203.
[8] *DB*, 800.
[9] *Gal.*, 5:6.
[10] *De fontibus revelationis* (Bussum, 1920), n. 285.

obscene plays and motion pictures, sinful liberties among young people, illicit love affairs on the part of married persons, and above all the use of contraception in conjugal life: these and similar violations of the virtue of chastity, which according to St. Paul should not even be named among the followers of Christ,[11] are all too common today in our land even among Catholics. Consequently it is the urgent duty of priests, by sermons, instructions, and especially example, to uphold without compromise the ideals of purity constantly proclaimed by the Catholic Church. We need not be puritanical in our attitude toward sex; but on the other hand, we may not become so "liberal" in our views (as unfortunately seems to have been done by some Catholics) as to reject the traditional Catholic interpretation of the sixth commandment. And it is feasible in our explanations and exhortations on the sixth commandment to point out that sins of the flesh, besides having their own malice, exert a destructive influence on the virtue of faith. Certainly, we have abundant proofs from experience that frequent violations of chastity tend to blind that power of supernatural vision that is so essential to the wholehearted acceptance of divine revelation.

A more direct danger to the Catholic faith in America today is the ever increasing number of mixed marriages. A study of the diocesan reports contained in the Catholic Directory will reveal that even in dioceses which contain a large Catholic population it is not unusual to find that more than 20% of the marriages contracted in the presence of a priest are mixed marriages.[12] In some dioceses that are numerically small the proportion is as great as three mixed marriages to every marriage of two Catholics.

Undoubtedly a mixed marriage is sometimes an occasion of bringing the non-Catholic party into the Church; but to say that mixed marriages in general are a fruitful means of conversion rather than a way to loss of faith is definitely contradicted by reliable statistics. For example, in the April, 1952, issue of *Social Order*, the Rev. John Thomas, S.J., of St. Louis University, discusses the findings from a study of a large number of mixed marriages, and reveals some startling evidence of the deplorable

[11] *Ephes.*, 5:3.

[12] It should be noted that these figures do not include the large number of Catholics who enter an invalid marriage before a civil magistrate or a non-Catholic clergyman.

results of such marital unions. He has found that forty percent of the children have either not been baptized as Catholics or are not being brought up in the Catholic faith. His studies have also led him to the conclusion that only about four or five percent of the non-Catholic partners are converted during the marriage.[13]

In view of such findings we must regard mixed marriages as one of the gravest dangers attacking the Catholic faith from within the fold at the present day; and priests should meet the situation courageously and realistically. They should frequently announce to their people the law of the Church, so explicitly proclaimed in the Code: "The Church most severely and everywhere forbids that marriage be contracted between two baptized persons, one of whom is a Catholic, the other a member of an heretical or schismatic sect; and if there is danger of the perversion of the Catholic spouse and of the children, the marriage is forbidden even by divine law."[14]

Above all, Catholics should be informed that a mixed marriage is not rendered lawful, nor is it licit to seek a dispensation, merely because the parties are willing to make the required guarantees. In addition, there must be just and grave reasons for the dispensation.[15] Very frequently, the only reason that a priest can allege for the granting of a dispensation is the fear of a civil marriage if a Catholic marriage ceremony is refused. Now, while this is a sufficient reason for the Church to grant a dispensation, on the principle that under the circumstances it is the lesser of two evils to grant permission for the marriage, it implies that on the part of the couple seeking the dispensation there is not a sufficient morally good reason for the marriage.

[13] "Mixed Marriages—So What," in *Social Order* (St. Louis University), 11,4 (April, 1952), 157.

[14] Can. 1060. The marriage of a Catholic with an unbaptized person is likewise forbidden by the Church in Canon 1071. The words of Pope Pius XI in the Encyclical *Casti connubii* are worthy of note: "It comes about not infrequently, as experience shows, that deplorable defections from religion occur among the offspring [of mixed marriages], or at least a headlong descent into that religious indifference which is closely allied to impiety. There is also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which we have spoken, namely that close union between Christ and His Church."

[15] Can. 1061.

It is too late to denounce mixed marriages when a couple have made up their minds to marry. But in the teaching of religion to young folks in schools and colleges, in talks to sodalities, in pre-Cana conferences, all priests should explicitly and fearlessly proclaim the Church's law on this subject, and thus endeavor to lessen the grave menace to the faith of our Catholic people that arises from the marriage of a member of the Church with one who is outside her pale.

When we turn to dangers of the speculative order arising from mental attitudes of Catholics, it can safely be asserted that one of the most serious sources of such dangers is a misunderstanding or misinterpretation of the fundamental Catholic doctrine: "Outside the Church there is no salvation." It is indeed unfortunate to meet Catholics who do not hesitate to deny that the Church holds this doctrine. A recent book by Professor James O'Neill, entitled *Catholicism and American Freedom* deserves high commendation for its scholarly refutation of the absurd charges of Paul Blanshard. Yet, unfortunately the author, in one passage is guilty of an error when after citing Blanshard's remark that "the doctrine is still official that outside of the Church there is no salvation" he remarks "for Mr. Blanshard to repeat this ancient nonsense is inexcusable."[16]

Of course, the interpretation that Mr. Blanshard gives to this doctrine is inexcusable, and apparently it is to this that Mr. O'Neill means to refer. But the doctrine itself—"Outside the Church there is no salvation"—is still an article of Catholic faith and will remain such until the end of time. It means that the visible, external society founded by Our Blessed Lord and presided over by the successors of St. Peter down through the centuries is the necessary means for the communication of sanctifying grace and salvation to all mankind. A person who is not an actual member of this visible society, the Catholic Church, may indeed attain to salvation if his non-membership in the Church is not culpable; but in that event he is saved through his desire (even though implicit) of affiliation with this visible society. Even in this event, however, he does not partake of the abundance of graces granted those who are privileged with actual membership. In the words of Pope Pius XII, referring to non-

[16] *Catholicism and American Freedom* (Harper, 1952), 203.

Catholics, "Even though unsuspectingly they are related to the Mystical Body of the Redeemer in desire and resolution, they still remain deprived of so many precious gifts and helps from heaven which one can enjoy only in the Catholic Church."[17]

The correct meaning of the doctrine "Outside the Church there is no salvation" should be clearly explained to all Catholics, for undoubtedly a "watered down" interpretation of this truth will tend to diminish the appreciation of the great privilege of membership in the one true Church of Jesus Christ. Some of the expressions that have been used to state the unquestionable truth that one need not necessarily be an actual member of the Church are very inexact and should be shunned. Such, for example, is the statement that for salvation it suffices to belong to the *soul* of the Church, as if there were a spiritual, invisible entity entirely separated from the visible Church which is the means of man's salvation. Again, the expression: "The Church is the *ordinary* means of salvation," should be avoided, since it implies that *per accidens* one may be saved independently of the Church. There is only one means of salvation in the present order, union with the visible Church of Christ. However, in the case of those whose defect of actual membership is due to no fault of their own, union with the Church *by desire* can supply this deficiency. But the Church in question is the visible, external society which traces its origin back to the Son of God, the Roman Catholic Church.

This explanation of the doctrine that "Outside the Church there is no salvation" should be proposed to our people, instead of the heretical assertion that there is no such doctrine. It is worth noting that in the Encyclical *Humani generis* Pope Pius XII complains that "some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation."[18] The interpretations we have just mentioned would seem to be included in this papal denunciation.

Another mental attitude of many of our American Catholics which tends toward a weakening of their spirit of faith is their misunderstanding of *tolerance*. They fail to distinguish properly between the sentiments they should bear toward their fellow

[17] *Mystici Corporis*, *AAS*, 35 (1943), 243.
[18] *Humani generis*, *AAS*, 42 (1950), 571.

men of other religious beliefs and the judgment they should entertain toward these beliefs themselves. Yet, the Catholic teaching on this point is very clear. Toward all human beings, whatever may be their particular religious creeds, we are bound to manifest genuine Christian charity. We must be kind to them and assist them in their needs—not from merely worldly motives, but because they are actually or potentially sharers in the divine nature. We should presume that those who are not actual members of the true Church are separated from Catholic communion inculpably, and we should pray that in God's mercy they may one day be incorporated into the one fold of Christ.

But this does not mean that we may be tolerant of their erroneous beliefs in the sense that we accept such popular slogans as "It makes little difference what religion a person practices, as long as he is sincere, *etc.*" We must regard all divergences of religious doctrine as deplorable violations of the unity of faith which the Son of God willed to prevail among all men. Infidelity, heresy, schism—these are all tragic evils, and we cannot pass them over lightly or cease to pray and to labor that they may be eliminated, and in their place unity of Catholic faith substituted. Catholics should never hesitate to state that they sincerely hope that one day our land will become Catholic—not through any coercion or unjust influence, but through the voluntary acceptance by our separated brethren of the one true faith in which we find security and peace.

Sometimes we hear the statement that nowadays, since Communism is the greatest enemy of religion and civilization, we should forget our differences with Protestants and join with them wholeheartedly in combatting communistic propaganda. This assertion is not to be commended. It is true, we are glad to welcome persons of other creeds in our campaign against the godlessness and materialism of Communism. But that does not mean that we should not continue to point out, courteously and logically, the errors of those who profess to follow Christ, yet do not acknowledge that affiliation with His Church is one of the commands He Himself laid down.

This suggests another deplorable attitude of many Catholics today—the defensive attitude in respect to the attacks made against the Church, instead of a vigorous spirit of aggressiveness.

They are so anxious to prove to those who attack the Church that they are loyal citizens, that they uphold the American principle of freedom of worship, etc., that they have little or no concern for their duty of positively proclaiming the principles of Catholic faith and pointing out the inconsistency and the erroneous opinions of their adversaries.

It is true, many of our non-Catholic fellow citizens are fair-minded, honest persons, who treat Catholics with tolerance and charity. But there are many others who manifest a decided spirit of bigotry and unfairness toward their Catholic fellow citizens. Strong and vigorous aggressiveness is called for against such persons, instead of an eager desire to convince them that we are not the dangerous individuals they claim we are. The fact is that, however logical our defense may be, a great many of them will not believe us anyway. The tactics we should adopt are a positive presentation of Catholic truth and an attack on our enemies in their own territory. This will not only serve as a better defense, but will strengthen and invigorate our Catholic people. The man who is always on the defensive, concerned only with answering objections against his beliefs, will unconsciously assume that his side is somewhat weak.

For example, when non-Catholics assert that Catholics would demand special favors for their Church and restrict the activities of non-Catholics in the event that the majority of citizens in our land became members of the Catholic Church, our usual answer is a fervent protestation that we would demand nothing special in such a hypothesis, that we would continue to give the other citizens of the land full religious freedom, etc. All this every intelligent Catholic firmly believes. I cannot imagine any conditions ever arising in our land that would call for a change of our constitutional principle of freedom and equality for Americans of all creeds. Even in the unlikely supposition that at some future time the Catholics in this country would number ninety-nine percent of the population, I would still favor the present system of equality for all; and I believe this would be the attitude of the Catholics in that remote hypothesis. My reason would not be any such illogical assertion that all men have the God-given right to practice any religion they choose; for since God has imposed on all men the obligation to practice one and the same religion, all are objectively bound to accept that religion. The

reason why it would be the most feasible policy to have equal rights for all even in the event that the communicants of any one creed (including the Catholic religion) gained a great ascendency in our land would be the fact that our country was founded on the principle of freedom for all and Catholics have always accepted this principle as a basic feature of American life, so that it would be most reasonable and proper to continue to accept it, whatever changes might occur in the numerical distribution of the various churches.

However, why should Catholics always have to assume the role of defendants, expected to answer time and time again to the charge: "You would restrict the liberty of other religious groups if you ever gained the balance of power in America."? Why should we not retort by a similar charge? Why should we not ask a Protestant who accuses us of looking forward to the day when we shall see the United States government and the Catholic Church united what guarantee he can give that his particular sect would not seek special governmental privileges if it ever attained sufficient political power to accomplish this objective? Certainly, from the historical standpoint there is far more reason to believe that the restriction of freedom of religious worship and special governmental favors for a particular church would be inaugurated in our land if a Protestant group gained dominance than if Catholics acquired this position of power. In the early days of our republic, it was not Catholics but Protestants who, through legislation in certain states, restricted the religious freedom of their fellow-citizens and obtained special favor for their own church.[19]

Similarly, why should Catholics be overwhelmed with embarrassment over the recent pronouncement of Cardinal Segura, protesting against the granting of full civil rights to Protestants in Spain? It is a traditional Catholic belief that in a land that is thoroughly Catholic in population and institutions, restriction of heretical propaganda is a reasonable and justifiable measure to prevent spiritual harm to the citizens. Such a policy would never be the proper procedure in a land like ours, even if Catholics ever gained the balance of power. But what right have we to demand that Spain, with an entirely different background, adopt

[19] Cf. Williams, *The Shadow of the Pope* (New York, 1932), 42-48.

a policy that is suitable to the United States? Furthermore, why is it that those of our non-Catholic brethren, who are horrified at the action of Cardinal Segura, do not exhibit a similar horror at the fact that in Sweden there are governmental restrictions against Catholics? And why is there no protest against the English law that would bar from the throne a member of the royal family who would enter the Catholic Church?

In fine, a more militant spirit regarding their faith would help Catholics to strengthen this important virtue and to protect it against attacks and objections. And the priests of the United States, deputed by God to nourish with divine truth the flock committed to their charge, must strive valiantly to foster among their people a *fides vere intrepida*.

FRANCIS J. CONNELL, C.SS.R.

Catholic University of America,
Washington, D. C.

JOHN DUNS SCOTUS ON THE IMMACULATE CONCEPTION

He who is the most perfect mediator must have a most perfect act of mediation in regard to some person on whose behalf he exercises his mediatorial office. Now Christ is a most perfect mediator. Therefore Christ exercised the most perfect degree of mediation in favor of some creature or person in whose behalf He was Mediator. But He had no more exalted relationship to any person than to the Blessed Virgin Mary. Therefore. . . . But this could not be, had He not merited for her preservation from original sin.

—From the *Quaestiones disputatae de Immaculata Conceptione.* The translation is that of Fr. Paul F. Palmer, S.J., in *Mary in the Documents of the Church* (Westminster, Maryland: The Newman Press, 1952), p. 73.

QUEEN OF MERCY

PART I

"Our Queen has gone before us, she has preceded us, and how gloriously she has been received! . . . She, as the mother of the Judge and the mother of mercy, suppliantly and powerfully, will handle the working out of our salvation. . . . She shall give gifts to me. Why should she not? She can lack neither power nor willingness. She is Queen of heaven: she is merciful! . . . The dignity of the Virgin Mother must be marvelled at . . . her majesty venerated."[1]

That the Virgin, Mother of Christ and Mother of Mercy, is indeed Queen over the whole Kingdom of Christ is a truth loved by Christians and most certain in Catholic tradition. The doctrine is already evident in the patristic age; it is explained, insisted on, and repeated in medieval times; it is reverently received and made even more explicit in modern days. From the beginning even until now the faithful have rejoiced in the glory of their Queen: and the voice of Christ the King, that voice which the Church is, calls out for our submission to the Queen of Mercy. For the whole Mystical Body of Christ is deeply, subtly aware of the sovereign influence of its first and uniquely royal member.

So the doctrine of Mary's Queenship is already clear in the words of Peter Chrysologus,[2] and of Hildephonsus.[3] It is repeated by John Damascene,[4] Alcuin,[5] Peter Damian[6] and many others. In the medieval period the Queenship of the Virgin is preached, analyzed, and theologically expounded. In this work the names of Anselm,[7] Bernard,[8] Peter the Venerable,[9] and

[1] Saint Bernard, first Sermon on the Assumption of the Blessed Virgin (*MPL*, 183, 115-17).

[2] *MPL*, 52, 579.

[3] *MPL*, 96, 58, 106-108.

[4] *MPG*, 94, 1158-59.

[5] *MPL*, 101, 749, 757.

[6] *MPL*, 144, 722, 740.

[7] *MPL*, 158, 952-58.

[8] *MPL*, 183, 415-16, 432-33, etc.

[9] *MPL*, 189, 1018.

Bonaventure[10] are eminent. Among these great men none perhaps has spoken more nobly of Mary's royal prerogative than Albert the Great. "The Virgin is assumed," he wrote, "as an aid to salvation and the consort of the Kingdom . . . she has the Crown of the triumphant kingdom and of the Church Militant whence . . . she is queen and mistress of the Angels . . . empress of the whole world. . . . In her there is forever the fulness of heavenly power and that by ordinary authority (*ex auctoritate ordinaria*). . . . The Blessed Virgin has all power in heaven, in purgatory, and in hell . . . (she) is truly, and by right, and properly, mistress of all things which are in God's mercy, therefore she is properly Queen of Mercy."[11] St. Thomas, heir and voice of all Christian teachers, was to reecho this.[12] And after them came other great Marian teachers in their turn to defend and to explain the Mystery of Mary Queen of Mercy: among them Bernardine of Sienna, Denis the Carthusian, Peter Canisius, Suarez, St. Louis Grignon de Montfort, Alphonsus of Liguori.

More impressive even than the witness of theologians have been the words of the Holy See. Sixtus IV recognized in the Virgin the Queen of Heaven;[13] Leo XIII spoke of her as Queen of all things.[14] Pius X described Mary standing "Queen at His [Christ's] right hand."[15] And that unfailing expression of the deep consciousness of the Church, the expression which is the liturgy, universally inculcates the truth of Mary's Queenship[16]—nowhere, perhaps, more strikingly than in the words of the Office of Our Lady, Mediatrix of all graces: "Behold my Lord has given me all things, and there is nothing which is not in my power, or which He has not given me." And again in the *Benedictus* Antiphon: "Without Thy command none shall move hand or foot in the whole earth."

[10] *III Sent.*, d. 2, a. 3, q. 3, d. 9ª.

[11] *Mariale*, q. 43, sec. 2.

[12] Cf. *Opus VI, Commentarium in Ave Maria.*

[13] Cf. *D13*, 734.

[14] Ency. *Fidentem*, Sept. 20, 1896.

[15] Ency. *Ad diem illum*, Feb. 2, 1904.

[16] Cf. Roschini, *Mariologia*, II, part I, pp. 428-29; Merkelbach, *Mariologia*, p. 385; Garrigou-Lagrange, *The Mother of the Savior and Our Interior Life*, pp. 271-72.

The fact then that Mary is Queen, that she is Queen of all things, is certain. It is the proper and precise meaning of her royal power which offers difficulty. For the title of Queen as applied to the Virgin could possibly signify merely the fact that she is the Mother of the Christ-King; or again it could signify merely that she is pre-eminent among all created persons because the most holy and, therefore, the closest to the Divine King. By transferred meaning we do use royal titles to designate pre-eminence in almost any order, as though conscious (however dimly) that personal pre-eminence is prerequisite in him who wields royal power. Yet theologians are unanimous in insisting that Mary's title of Queen indicates more than her personal dignity and grandeur, and more than the fact that she is the Mother of the Christ-King. For Mary, they say, is Queen in the proper sense of the word, not merely in some derived meaning. She is Queen, of course, in every proper sense, but most of all because that power which is truly queenly is hers by right. And most certainly the words of the liturgy bear them out, and the writings of the Fathers and the saints. They have ascribed to her a queenship not of dignity alone but of power: "power for our salvation" as Bernard put it, "all heavenly power" in the phrase of Albert the Great, power such that "there is nothing that is not in her power" as the liturgy teaches. Clearly He to whom "all power is given in heaven and on earth" has freely chosen to associate her in the enjoyment and exercise of His universal and regal power. But how shall we understand this power given to Mary? What is its nature?

Two characteristics of Mary's Queenship must be constantly emphasized: her regal power is *relative* and it is *subordinate*. It is relative because of herself alone and apart from her union with Christ (a union we shall describe later), no royal prerogative whatsoever is hers. All comes from Christ, all is dependent on Him, all is for His greater glory. And Mary's power as Queen is subordinate power: the Queen of Angels and of men has not been raised up to equality with her kingly Son.

From the beginning then, we must beware of conceiving Mary as a sort of co-king with Christ: she is not. Nothing would be more abhorrent to Mary's own heart than to desire to reign in that fashion. Christ is King most fundamentally because He is the true Son of God in Person. Mary glories—and is glorious—

in her subjection to Christ the King, not in an impossible equality with Him. Christ had a second title, too, for His Kingship; the title of having redeemed us, purchased, so to say, His rights over us by His own blood, lavishly shed. Such a title is not Mary's: neither then is that right which flows from His redemptive conquest. Mary does not, by her own proper right, share in that kingly authority Christ wields.

As a matter of fact, this confused notion of a queen as a co-king, an associate king, is self-contradictory. The very concept of king or monarch implies *one* supreme ruler: if two or more are partakers of the supreme power then no one of them is properly king, but sovereignty resides in that moral person which flows from their union in ruling. "De ratione regis est ut sit unus qui praesit" as St. Thomas has it:[17] so that division of kingly power among several persons necessitates that the *moral* unity alone be sovereign. In the kingdom of Christ this is not the case: Christ by reason of His own Divine Person, by reason of His redemptive act is fully, perfectly, integrally King, King of all creation. Whatever Mary's Queenship be, it is not a lessening of Christ's majesty.

We must avoid, on the other hand, considering the Virgin's royalty as being properly, or formally, ministerial in character. She is not a viceroy sent to represent the King, nor yet a prime minister: she is Queen. As Queen she ought to have royal dignity and power in her own name, and not merely by delegation. Queenly power ought to be hers *ex auctoritate ordinaria* as St. Albert teaches. For neither viceroy nor any minister is hailed as a sovereign: Mary is. Note that in the Kingship of Christ there are many who hold delegated power from the Christ-King. To imagine the Virgin's royal estate then as mere delegation of authority would make her power different only in degree, not in kind, from that of other ministers of Christ. Yet the whole implication of Christian teaching about the Queen of heaven and of earth is that her position as Queen is unique: of an order different from that of any other set over the Church of God. All agree in assigning as her titles to such royal dignity two facts to an order reached by no other created person: her divine maternity, and consequent upon it, her coredemption of us.

[17] Cf. *Sum. theol.*, I-II, q. 95, a. 4; q. 105, a. 1.

Correspondingly, her power flowing from these titles is of a unique order.

Since Mary's royalty is to be understood neither as that of a "secondary king" nor of a delegate or minister, how shall we characterize it? The answer seems to lie in the very title itself given her—that of Queen, the *woman* who is the consort of the King. As pseudo-Athansius has put it "He is King and Lord God. . . . She who bore him is rightly and properly called Queen. . . . It is *as a woman* she is Queen . . . ."[18] For the proper appreciation of the Virgin as Queen we must know the distinctive nature of Queenship itself and of its peculiar and proper power. We must know what is the ideal of royalty *secundum sexum femineum.*[19]

For this a few preliminary notions about Kingship are required, for as St. Albert has noted "King and Queen are named from the same dignity, and realm, and principality."[20] Now that which sets off the monarchical, or properly kingly, form of government from all others is that according to its legal theory sovereignty resides in one physical person. All governmental power must be specified by the common good of the human political society. The king represents and embodies that common good: it is personalized in him. In a monarchy alone is the moral personality of the ruler as such identified with his physical personality. In other forms of government rulers *exercise* sovereign power usually for a term of office; in a kingdom, the king *is* sovereign and is consequently so entitled. Because this royal man is the unique interpreter of and legislator for the common good, man and king tend to merge into one. And so his tenure of rule is life-long; and his personal successor in his own family is his regal successor also. For the legitimate prince having the royal blood inherits all that pertained to the person of his father; and inherits, therefore, that embodying of sovereign power which was his father's personal prerogative. The king is conceived as hardly having life apart from his people, and his devoted care of, and service to them. He is, as it were, permeated with the com-

[18] *MPG*, 28, 938.

[19] Cf. Nicholas, Marie Joseph, O.P., "La Vierge-Reine," *Revue Thomiste* 45 (1939) 1-29; 207-231 and De Gruyter, *De Beata Maria Regina* (Marietti, 1934).

[20] *Mariale*, q. 151, sec. 4.

mon good, so that his whole life is orientated toward it, every action, every concern directed to it. That is why even so intimate a thing as his family life—his marriage, the birth of his children, etc.—is not merely a private matter but an affair of state.

From this character of kingship as the unique embodiment of the *bonum commune* the nature of regal power flows. Governmental power is general is the peculiar right efficaciously to direct to the common good the actions of subjects. Kingly power, therefore, is the power of *one man* to determine *efficaciously* the actions of others, and to direct them in view of the common good of the political society. The king has this power in himself and without appeal to, or delegation from, any other man, for he is in theory and fact *sovereign*. The proper act of this power is what scholastics call *imperium*, i.e., command, or efficacious ordination. Command implies a reasonable directive, together with an actual moving of those commanded, to the carrying out of the directive. It is, in scholastic language, *ordinatio cum motione*. The command can be either a universal directive or a particular decree. The first is, in the juridical sense, *law* and an act of legislative power; the second is rather (normally at least) an exercise of the executive power. But in both cases, and even in the exercise of juridical power the king alone governs; and the act of his governmental powers is his command, the authority of which comes from him, for it comes from the *bonum commune* which he personally is.

This ideal of kingship has never been perfectly realized and never will be—never, except in the case of Christ whose Kingship surpasses all our human standards. In Him it is perfected. Does Christ, then, in His own person personalize and so to say "embody" the common good of the children of God? He does so, not by legal fiction or theory, but in rigorous, literal truth: for Christ *is* the common good of His Kingdom. For the common good shared by all is grace and glory: and He is *plenus gratiae et veritatis*. Christ's personal grace *is* His capital grace; and that capital grace specifies the Church, the Christian community as such. His *is* the heart, the mind, the life of the elect: for He *is* the way, the truth and the life. More than that, His life itself was in almost terrible truth spent in care of and devotion to His subjects: for He, in the interest of the community, surrendered the most personal thing which as man He possessed—His human life.

Every breath He had drawn, every step He had taken, every word uttered had been not for Himself but for His people: surely He is "permeated" with the common good, orientated toward it as no other sovereign can ever be. His very coming among us has had no other purpose than that. He is a King then not by mere primacy of honor but by most strict right: and His fulfillment of kingly character is utterly unique.

The exercise of the royal power of the Christ-King is no less perfect than His kingly Character. The exercise of His juridical power both in particular and in the one general judgment is evident. We know that nothing escapes it: it is utterly perfect, and efficacious. But what of His other kingly powers—in what does their exercise consist? Saint Thomas indicates the answer in saying that "the new law is principally grace itself."[21] It is in the distribution of grace that Christ governs: that is now the exercise of His life-giving and life-directing royal power.[22] For Christ gives grace not merely to this individual and to that as the Saviour: He gives it always *propter aedificationem Ecclesiae*, i.e., for the common good, in the measure and mode from which the Church will most benefit, and from that common benefit the individual of course profits. But notice how sovereignly effective is Christ's government. He commands; it is accomplished instantly, and precisely as commanded; for His very will, in this matter, achieves the thing willed. It is the perfect exercise of perfect power by the perfect King: and in no merely human realm can we find its adequate reflection.

Note, too, that in commanding Christ is *alone*. Mary does not by her own power, and in her own name produce grace in souls, as Christ does. Her role, then, is not to command, not to issue the *imperium;* so that royal dignity proper to her and designated by the title Queen is not exercised in acting as a king: it is not co-kingship. Mary's role as mediatrix of grace is *ministerial* only.

[21] Cf. *Sum. theol.*, I-II, q. 106, a. 1.

[22] In the juridic sense of law—a *general* reasonable ordination of subjects to the common good. The Gospels would be an expression of Christ's legislative powers.

In this she cannot act by her own proper authority, and in her own name, but only as one delegated by the Christ-King, and by His power exclusively. The act proper to the King—command, *imperium*—is not hers but Christ's alone.

(*To be continued*)

THOMAS V. MULLANEY, O.P.

Dominican House of Studies
Washington, D. C.

FIFTY YEARS AGO

The first two pages of *The American Ecclesiastical Review* for June, 1902, contain an elaborate memorial tribute to Archbishop Michael Augustine Corrigan, of New York, who died on May 5, 1902. . . . Fr. H. T. Henry, of Overbrook, contributes an article on the "Hymns in the Office of the Sacred Heart," which, he informs us, do not antedate the eighteenth century. Fr. Henry incorporates his own metrical translation. . . . Continuing his series on "Rabbinical Studies," Fr. H. W. Kent, O.S.C., of London, describes the Talmud, which he designates as "a code of laws, a body of traditional doctrine and ethics, and a storehouse of national legends." . . . Dr. A. MacDonald, writing on "The Place which the Imagination holds in Education," asserts: "The Catholic Church has understood from the first that the way to the intellect and the heart of man lies through the gateways of sense, and that the things of the unseen world never can be realized without the help of images and symbols that strike the senses and stir the imagination." . . . In the *Analecta* are contained the Apostolic Letter of Pope Leo XIII to the Catholic world on the occasion of the beginning of the twenty-fifth year of his pontificate, and also a letter sent to the Sovereign Pontiff by Cardinal Gibbons offering the congratulations of the Catholics of America, and the gracious reply of His Holiness. . . . Fr. H. Heuser, the editor, contributes an article contrasting the Catholic and the Protestant translations of the Bible in English and expressing the hope that there will soon be a new Catholic version. . . . Fr. Mortimer Twomey, writing on "Politics in Religion," protests against anything savoring of political ambition in ecclesiastical life. He says: "The moment the mitre promises power and position, it becomes a danger to religion. It should be worn only by the humble who exercise the prerogatives of a bishop as being to render a daily account to the great Bishop of souls." F.J.C.

THE NEED FOR VOCATIONS

In establishing the Pontifical Work of Priestly Vocations in the Sacred Congregation of Seminaries and Universities, Pope Pius XII has emphasized for all priests the tremendous duty and obligation they have of interesting young men and women in the vocation of the Priesthood, Brotherhood, and Sisterhood.

The Pontifical Work is concerned primarily with setting forth a true and clear notion of the nature, the necessity and the excellence of the priesthood. It promotes the offering up of Masses, Communions, prayers, and works of penance and of charity to the end that God may grant priestly vocations. It encourages the growth of the project which is established in each diocese for priestly vocations, and tries to have such projects set up where they do not already exist. Such societies can be aggregated to the Pontifical Work, and persons joined to it. This may be accomplished on a diocesan basis, such groups to be termed "Filiales." General or provincial headquarters of religious communities, Institutes, Boards of Directors of Catholic societies, and similar groups which go beyond the boundaries of individual dioceses, may be aggregated as "Adhaerentes."

Individual persons, who are constituted in a special dignity and who are charged with more important duties in the Church, or who have done some special work for the Church can be ascribed directly to the Pontifical Work.

The Pontifical Work of Priestly Vocations is consecrated to Our Lord Jesus Christ the Supreme and Eternal Priest; it is entrusted to the maternal care of the Blessed Virgin Mary, the Queen of Apostles and to the guardianship of St. Joseph, the Patron of the Church Universal. It pays particular honor to the saintly Princes of the Apostles, Saints Peter and Paul.

At one of the Vocation Conferences held under the auspices of the Missionary Union of the Clergy and the Society for the Propagation of the Faith it was stressed that priests of our own day, busy as they are with so many projects to advance the Church, must become more conscious of their duty in the apostolate of vocations. We are loosed from the ordinary ties of domestic life

only for the extraordinary ones of the Gospel. Instead of raising a family in the world, we can and must raise one in the Lord.

Thus, Rev. Edward Murphy, a Josephite Father, stated at that time: "Can it be that our very virtue of humility prevents us from fostering vocations? Understandably, many leave this most vital of matters to God Himself. But may it not be better realized that He Who has chosen us is often pleased to choose others through us? . . . Once the civilized world in the days of faith had a goodly supply of ministers. But in modern times the demands of industrialism and the spirit of worldliness have caused the numbers of the laborers in the vineyard woefully to shrink. This condition can be offset only by a quickening of our fervor for vocations."

We should make the whole apostolate for vocations one of prayer reaching down to the smallest child as if everything depended on God, for Our Blessed Saviour said: "Without Me you can do nothing." We should make it an apostolate of untiring work, too, as if everything depended upon ourselves. The zeal of the priest is a labor of love through which God works and activates the sanctification of souls. This was the burden of the message of the late Bishop Griffin of Trenton to priests at the Vocation Conference.

Thus it is that the Pontifical Work for Priestly Vocations emphasizes and strongly recommends spiritual exercises for its members that God may grant through our prayers and through our sacrifices an increase of chosen souls. Ember Days are particularly singled out as days of prayer for vocations. The sick are to be solicited by us for their salutary offerings, as prayerful sacrifices voluntarily accepted as the will of God for an increase of vocations.

Cloistered communities are to be sought out especially to offer their prayers as petitions for an increase of vocations. Thus one of the early Archbishops of New York solicited the prayers of the cloistered sisters at Hunts Point Convent for the sanctification of the priesthood and an increase of vocations in the Archdiocese.

The principal Feast Day set aside by the Pontifical Work for Priestly Vocations is Holy Thursday, the day on which we commemorate the establishment of the holy priesthood. Days of Our Lady's Feasts and those of St. Joseph, the Patron of the Universal Church, are especially designated for prayer in this great apostolate for vocations. A Plenary Indulgence may be gained on many

of these days under the usual conditions by persons who have joined the Society of Pontifical Work for Priestly Vocations.

Priest-members are expected to preach on the subject of vocations whenever the opportunity arises, as for example, Lenten sermons, retreats, novenas, and during the course of catechetical instruction for adults.

We read in our Catholic weeklies of the deaths of our fellow priests. We note in the newspapers the great depletion in the number of members of the College of Cardinals and without giving too much serious attention to the problem of vocations we pass it off as the blessed privilege of teachers or the task of special men appointed by religious superiors to talk vocations in the schools. Yet the Holy Father himself by special letter and document, *motu proprio,* has appointed it as the task of *each individual priest* to take an active part in perpetuating the priesthood of Jesus Christ.

We cannot long remain unmindful of the fact that America is far from conversion. There are a thousand counties throughout the United States of America without a resident priest. Witness the fact, too, that of 13,000,000 Negroes in the United States, only 300,000 are Catholics.

There are in the United States at the present time 38,980 priests and about 20,000 seminarians preparing for the priesthood. In the Southern part of our nation there is a vast empire of 40,000,000 souls. The ratio of Catholics in proportion to the population is extremely low. There are, perhaps, in this country close to 100,000,000 people who do not feel the influence of the Catholic Church. Here is a vast field awaiting the spiritual impact of Catholic America. Need we say more of the vast opportunities the Church has at this very moment in our own land?

In the United States we have one priest for every 650 Catholic souls. Now if in South America we supplied 40,000 priests immediately, there would still be only one priest for every 2,000 souls.

The conversion of America, to say nothing of foreign lands, will require a quickening of our efforts for added vocations. "There is no dearth of vocations," said the late Bishop Griffin of Trenton. "To say so would be to impugn God's wisdom and providence. But there is definitely, as we must to our sorrow acknowledge, an almost frightening lack of response to the Master's gentle invita-

tion. 'The fault, dear Brutus, is not in our stars but in ourselves, that we are underlings.' "

We must admit that we have not in this country felt the impact of war as it has been felt in other countries with regard to religion. Our country's authorities have recognized the importance of chaplain-priests and they have deferred the recruitment of students for the priesthood. We have been able to encourage young men to advance toward the priesthood without the restrictions of government. We know all too well the story of the imprisonment of ecclesiastics in European countries now dominated by Moscow. We have learned also of the recent loss of priests in Communist China. All these facts should be an impetus to us to strive daily for greater perfection ourselves and to use every effort to strengthen the ranks of the priesthood by praying and working for an increase of vocations.

In the spiritual order of things, every priest, Sister, and Brother should take added interest in view of the Holy Father's stressing the Pontifical Work of Priestly Vocations. In the natural order, parents are solicitous for their offspring. Thus, they perpetuate their lives and hand down the torch of life. So it must be in the supernatural order of things. As Archbishop Rummel so eloquently put it:

> Christ could have instituted the Church on a different basis, but He preferred to place its development and permanency, humanly speaking, on the shoulders of comparatively weak men. Christ could have left the important functions of passing religion on from generation to generation to some miraculous mysterious internal power in the souls of men, but He preferred to entrust it to the eloquence, so to speak, of men preaching the Word of God and administering the means of grace. "Faith comes by hearing and hearing comes by preaching and how shall they believe if they have not heard?"
>
> This is the sum and substance of it. It shows the human element as an important factor in the great process of establishing the Kingdom of Christ on earth through the visible Church. If that be true of the big issue, why not of the smaller issues? In this matter of vocations, the human element, the human touch, the human influence is of great value. . . . Vocations do not just happen. It works almost a miracle of grace if they mature without the active interest of the priest who should have at heart the promotion and perpetuation of his own glorious priesthood.

His Eminence, Francis Cardinal Spellman, in an address in St. Patrick's Cathedral to the graduates of Cathedral Girls' High School, touched on the subject of vocations and said: "If God gives you the vocation to the Religious life in which, at the present time in the Archdiocese of New York we need 1,200 more soldiers of Christ and daughters of Mary in nursing and in teaching, you would be a double blessing."

From a diocese in the west, we have this report: "We are especially concerned with the problem of religious vocations for women. The demands that are being made on us at present for Sisters in schools and hospitals present a vital problem in our Diocese. Any information we can get as to how to build up our Sisterhood will be appreciated."

We could go on relating instances of the needs which confront the Church for priests, Brothers, and Sisters in many countries, home and foreign missions and in diocesan activities. In many dioceses in our own country there is a real need of our brother priests taking a personal interest in young men and women who have the grace of vocation, but who need someone to encourage them and to show them the path that leads to the glory of their ambitions. The Church in America faces a gigantic task of meeting the demands to supply the personnel for the preaching and the teaching of the word of God.

ALOYSIUS F. COOGAN

Archdiocesan Chancery
New York, N. Y.

PHILOSOPHICAL IMPLICATIONS OF *HUMANI GENERIS*

PART I

Since the publication of the encyclical, *Humani generis*, in August, 1950, the interested Catholic has had ample opportunity to judge the impact of this great encyclical on the intellectual circles of the Western world.[1] Fr. Gustave Weigel's splendid evaluation of the commentaries written up to November, 1951, reveals the profound repercussions that have occurred in theological circles since the encyclical's promulgation.[2] But an analysis of the literature of the subject reveals too, that despite the fact that this is one of the most significant papal documents since *Aeterni Patris* to deal with specific philosophical problems, the philosophical content, except for passing treatment in what are primarily theological treatises, seems hardly to have received a proportionate emphasis.

There have been, however, a number of philosophical articles on the subject in foreign periodicals.[3] The approach has varied in the articles, but all are agreed that the encyclical reaffirms the role of reason as an effective instrument in the search for God, and that it deprecates anti-metaphysical relativism. A Catholic daily in Holland, *De Tijd*, published a series of three commentaries by specialists in Sacred Scripture, Philosophy, and Dogmatic Theology; the second article of this series by Dr. Bernard

[1] *AAS*, 42, (1950), 561-78.

[2] Gustave Weigel, S.J., "Commentaries on *Humani Generis*," *Theological Studies*, 12, (December, 1951), 520-49.

[3] Albert Dondeyne, "Les problemes philosophiques soulevés dans l'encyclique 'Humani Generis,'" *Revue philosophique de Louvain*, 49, (February, August, and May, 1951), 5-56, 293-356, and 141-88. Rev. T. Crowley, "*Humani Generis* and Philosophy," *Irish Theological Quarterly*, 19, (January, 1952), 25-32. André Hayen, S.J., "L'encyclique 'Humani Generis' et la philosophie," *Nouvelle revue theologique*, 73, (February, 1951), 113-37. Francesco Morandini, S.J., "Filosofia ed apostolato nell' enciclica 'Humani Generis,'" *Civiltà cattolica*, 4, (October, 1950), 159-72. Diamantino Martins, S.J., "A enciclica 'Humani Generis' e a filosofia," *Revista portuguesa de filosofia*, 7, (January-March, 1951), 71-80. In September, 1951, Fr. Narcisco García Garcés read a paper entitled "The Perennial Philosophy in the Light of the 'Humani Generis'" at the Eleventh Spanish Theology week in Madrid. I have not, however, been able to obtain a copy of it.

Delfgaauw of the Municipal University of Amsterdam appears in translation in a particularly interesting issue of *La documentation catholique*, and is one of the most succinct of the philosophical commentaries.[4]

A philosophical evaluation of *Humani generis* does not produce the same spirited reaction that greeted the theological commentaries, for the "deviationists" in this latter field are of the household of the faith, even if their theology frequently is not. Nor is the same reticence demanded in treating of most of the philosophical aberrations to which the Holy Father adverts, as many of the philosophical errors are the work of contemporary pagans who are not interested in faith, or Kantian futilitarians who have forsaken reason in the quest for faith. Certainly then, the frequent comment that the encyclical is but a friendly warning is much too tepid an observation when applied to such patent philosophical errors as pantheism, dialectical materialism, and a "certain historicism, which attributing value only to the events of man's life, overthrows the foundation of all truth . . . ."[5] There are indeed unwholesome philosophical trends in Catholic circles mentioned in the encyclical, but it can hardly be said that the "destinataires" are solely the imprudent French theorizers of the "new theology," or even Catholic theologians and philosophers in general.

Thomism and the Papacy

The first general observation that might be made is that the entire tone of *Humani generis* is redolent of Thomistic thought. The specific espousal of Thomistic positions contained in paragraphs 26, 29, 30, 31, 32, 33, and 35 can hardly, however, be regarded as novel papal policy. It is rather the emphatic reaffirmation of a Thomism that has been present in papal academic tradition in varying degrees since the days of the Council of Lyons.[6]

[4] Bernard Delfgaauw, "L'encyclique 'Humani Generis' et la philosophie," *La documentation catholique*, 47, (Oct. 8, 1950), 1309-15.

[5] *Humani generis*, National Catholic Welfare Conference translation, Paragraph 7. The enumeration of the N.C.W.C. translation will be followed in this article.

[6] As Leo XIII said in the *Aeterni Patris*: "In the Councils of Lyons, Vienne, and Florence, and the Vatican, you may say that Thomas was present at the deliberations and decrees of the Fathers, and almost that he presided at them. . . ."

Besides the great impetus the papacy has given specifically to the neo-Thomist movement, it has long emphasized the necessity of a solid philosophical training in all aspirants to the priesthood. Moreover, in priestly training, philosophy's role is not simply that of the auxiliary function of articulating theological truth, but that of an anterior function of intellectual training. Philosophy is meant to be a formation as well as a technique in the education of any priest, whether he is to stand in the world's marketplaces to give a rational explanation of the truth that is in him, or whether he is to dwell in the comparative social isolation of contemplative silences.

The position of Thomism in this philosophical training is, as the encyclical reaffirms, admittedly preferential, not as the contemporary liberal loftily assumes, because the papacy thinks only in terms of Procrustean conformity to an arbitrarily assumed ideal, but because the substantial truth of the Thomistic synthesis serves as an admirable frame of reference for philosophical speculation in the Catholic school and seminary.[7] Thomism as a philosophical norm has been selected because it is for the most part true; it is not inevitably true because it has been selected. *Humani generis*, while demanding that Thomism be recognized as the official philosophy of our schools, by no means equates Thomistic conclusions with Catholic dogma.[8]

When a hapless theological student states blandly that a proposition is "*De fide*, because it's in St. Thomas," he elicits an ineptly suppressed chuckle from his unsympathetic confrères and a look of acute chagrin from his harassed mentor. But when the intelligentsia are guilty of similar confusion as to the relation of Thomism and Catholic dogma, it is often accepted by the secular world with knowing nods of affirmation.

Dr. F. S. C. Northrop, for instance, in a book which *Time* magazine said with an unusual enthusiasm "may well influence the course of history," maintained that the Church uses St. Thomas ". . . rigorously and without compromise, insisting in its orthodoxy on the modification of not even a comma."[9] That

[7] C.I.C., 589 and 1366,2; *Humani generis*, 31.

[8] Dondeyne, *op. cit.*, p. 296.

[9] F. S. C. Northrop, *The Meeting of East and West* (New York: Macmillan, 1946), p. 286. Dr. Northrop repeats this sentiment in *Life*'s edition on Asia, Dec. 31, 1951.

apparently means, for instance, that the Catholic scholar is obliged to accept St. Thomas' opinions on the Immaculate Conception, the heavenly bodies, slavery, and the existence of God with a similar undeviating exactitude.

This confusion has its origin in the great admiration the Church's Chief Shepherds have had for the Angelic Doctor's genius, and the specific directives they have issued to bring that genius to education circles. Clement VI, Nicholas V, John XXII, Benedict XIII, Pius V, Clement XX, Urban V, Innocent XII are among these approving pontiffs. Innocent VI saw in St. Thomas' works "... such a propriety of words, such a method of explanation, and such a truth of opinion . . ." as to be suited admirably to an exalted position in the Catholic world.

Jacques Maritain cites the fact that before the times of Pius IX no less than sixty-four papal documents attested to the importance of Thomism.[10] But the modern period of Thomism on the background of which the Holy Father's pronouncement can be best understood begins with the publication that heralded the neo-Thomistic revival, Leo XIII's monumental *Aeterni Patris*. Blessed Pius X's *Pascendi*, a vigorous denunciation of the modernist menace of relativism, was another significant event in the recent history of the relationship of the papacy and Thomism. Benedict XV included the well-known directive of canon 1366,2 in the new Code of Canon Law; and Pius XI of recent memory, in his *Studiorum ducem* and *Deus scientiarum Dominus* similarly lauded Thomism.[11]

Our present Holy Father has been most explicit in his endorsement of Thomism. Since *Humani generis*, he has had occasion to refer to the subject at least twice: first, in his address to the participants of the Third International Thomistic Congress on Sept. 17, 1950; and also in the course of his famous exhortation to the clergy of the world, *Menti nostrae*, Sept. 23, 1950. It is significant that in this latter encyclical, the Holy Father mentions

[10] Jacques Maritain, *The Angelic Doctor* (London: Sheed and Ward, 1931), pp. 219-23. Cf. also Thomas Pègues *Autour de Saint Thomas* (Paris: Tequi, 1918); *Die Auktorität des Heiligen Thomas von Aquin*, by P. Sadoc Szabo, O.P. (Pustet, 1919). The Dominican Fathers Ramirez and Berthier have also written well on this subject.

[11] *AAS* (1923), 309-26. *AAS* (1931), 253.

the fact that the method of the Angelic Doctor's philosophical and theological teaching is to be "brought up to date and adapted to meet modern errors."[12] The innovators who would discard the metaphysics with the less useful accoutrements of the scholastic method are then reproved, and vigilance is enjoined on those responsible to see that the precise rules laid down by the Apostolic See for clerical studies are observed.[13]

Theology and Philosophy

To the Holy Father, the particular efficacy of the Thomistic synthesis consists in the parallel and organic unity of the philosophical and theological thought of the Angelic Doctor.[14] The legitimate insularity and independence of philosophy, the reasoned science, should never prompt the student of Thomism to consider the philosophy of St. Thomas an academic construct conceived in total isolation from theology. It is to be feared that a kind of academic irenicism has motivated some Thomists to present to secular philosophical circles an isolated medieval philosophical tradition which is basically unhistorical.[15] Theology is the queen of the sciences, and there is no reason why we need minimize the close relationship between medieval theology and philosophy. It is for the most part true that the philosophical giants of the medieval world were theologians too, and their philosophy envisaged the supplementary wisdom of revealed truth. In view, however, of such works as the strictly philosophical *opuscula* of St. Thomas, it is quite possible that the "philosophizing theologian" theme of Gilson is overemphasized.

It would be incorrect to deduce that Thomistic philosophy is not a perfectly valid rational science, but it would be similarly incorrect to distort the legitimate independence of medieval philosophy into an illegitimate isolation from medieval theology. It is this organic unity of Thomism which makes it so well adapted for *the* synthesis in Catholic education. It is obvious here that the teacher is more closely bound to the Thomistic

[12] *Menti nostrae*, National Catholic Welfare Conference translation, Paragraph 89.

[13] *Menti nostrae*, 90, 91.

[14] *Humani generis*, 90.

[15] Cf. Etienne Gilson, "Historical Research and the Future of Scholasticism," *The Modern Schoolman*, 29, (November, 1951).

tradition than the independent philosopher who has no such teaching office.

The secular philosopher is often quite reluctant to believe that a Christian philosophy exists at all, for he believes a previous theological commitment hampers the Catholic intellect in its quest for truth.[16] To men of this suspicious liberal mentality, Thomistic philosophy is just a more obscure variant of the Catholic religion, and it is to be avoided with all its works and pomps.[17]

Dr. Charles Hart cites an interesting example of this mixed hostility and disdain at an occasion when the American Catholic Philosophical Association happened to have a joint session with the American Philosophical Association. At that time, Brand Blanshard of Yale, brother of the obstreperous Paul, instead of discussing the philosophical subject under study, launched into a tirade against the supposed fascism of the Catholic Church.[18]

Humani generis, to be sure, definitely rules out the unqualified liberty of approach in the Catholic school of which the secularist is so fond. In the Catholic school (and particularly in ecclesiastical seminaries) Thomism is to be taught, and the claim of the adherents of the "new theology" that the philosophical medium of articulating Revelation is irrelevant—this position is reprobated.[19] There seems to be little reason for supposing that the Catholic writers seeking new philosophies were motivated by anything but a laudable zeal, but it is hazardous for anyone to

[16] Cf. James Collins, "A Quarter Century of American Philosophy," *The New Scholasticism*, 25, (January, 1951), 47. Maritain is among the many who have explained this essential harmony of theology and philosophy. His Chapter VII in *An Introduction to Philosophy* summarizes it well. Gilson's third and fourth chapters in his *Christianisme et philosophie* are also quite good on the point.

[17] One university in the District of Columbia, for example, refuses to accept Logic credits of the School of Philosophy at Catholic University, because Logic at Catholic University is to them religion!

[18] Charles A. Hart, "Twenty-five Years of Thomism," *The New Scholasticism*, 25, (January, 1951), 41.

[19] *Humani generis*, 32.

think that a sound and permanent metaphysics has little relevance to a sound and healthy theology.

(*To be continued*)

ROBERT PAUL MOHAN, S.S.

The Catholic University of America
Washington, D. C.

THE SERMON AND THE ESSAY

An essay is written for the eye; a sermon is spoken for the ear, and is profoundly influenced by the consciousness in the speaker of addressing an audience rather than of printing his thoughts for the world in general. An eye looking into your eye, an ear heeding your every word, a mind to be affected now or never, these key a man up, make his thoughts brisk and energetic and promote greater efforts to be clear and direct. There is all the difference between composing a sermon for readers and composing for listeners that there is between working by the day or working by contract, between working alone and under the eye of a master. The fertile distinction between essay and talk deals a hard blow to tiresome sermons and the distinction has not yet exhausted its possibilities. In the spoken word there is an animation that seems out of place in an essay. There are indeed essays which are talks just as there are talks that are essays. . . . Such essays, however, are exceptions. To write conversations looks like pretence or artificiality. What is natural and inevitable in conversation seems forced and out of place when writing-paper takes the place of a companion. So the whole style of sermons when they are written, is likely to doff all the animation of conversation.

—Fr. Francis P. Donnelly, S.J., in *AER*, July, 1912, pp. 57 f.

MAURICE BLONDEL: FIGURE OF CONTROVERSY

It has recently been pointed out in *The American Ecclesiastical Review* that *Humani generis* made its appearance exactly forty-three years after *Pascendi* which in turn appeared forty-three years after *Quanta cura* and the *Syllabus of Errors*. This coincidence serves at least the present purpose in affording the opportunity of placing Maurice Blondel in his exact historical context. His first important work, *L'Action* appeared in 1893, approximately fourteen years before *Pascendi*, and his life ended just about one year before the issuance of *Humani generis*. He lived, in other words, through the difficult days of the Modernist crisis, and has influenced philosophical and theological thought until the present moment. Through most of these years he has been a figure of most acrimonious controversy. It is also true to say that, no matter what one thinks of his influence, a knowledge of his work is indispensable for a knowledge of the antecedents of both *Pascendi* and *Humani generis*. This is not said to prejudice the case for or against him, but is merely an admission that a person who has worked so tirelessly has made a definite mark on theological and philosophical history.

Blondel's name has always been closely associated, if not identified, with the New Apologetics, and the "method of immanence." This particular approach to apologetics received special attention in Blessed Pius X's *Pascendi*, to which we shall return later. The word "immanence" is also very conspicuous throughout the paragraphs of *Humani generis*. There are also ideas set forth in that Encyclical which recall to mind some aspects of the earlier Blondel doctrines.

It is also apparent from *Humani generis* that some of the tendencies singled out for reproof took their inception from a purpose which was primarily apologetical. In commenting, for instance, on the contemporary Catholic criticism of the traditional theological method, Pius XII has said: "Some of these innovators have notions which arise from an unwholesome itch for modernity, some are inspired by motives which are praiseworthy in themselves." Among the praiseworthy motives are undoubtedly those inspired by the desire to bring the modern world to the acceptance of Catholic

doctrine. In *Humani generis* the Holy Father very explicitly takes note of a similarity between those in the past who doubted the efficacy of the traditional system of apologetics, and those of today who raise serious doubts about our theology and its whole method. His words, as found in *Humani generis,* are:

> There have been thinkers before now who doubted whether the Church's traditional system of apologetics was not a hindrance, rather than a help, in winning souls for Christ. And so it is with these moderns; they go so far, some of them, as to raise serious doubts about our theology, and its whole method, as they now find favor in our schools, with the encouragement of ecclesiastical authority.

The Pope does not state a "post hoc, ergo propter hoc," but there have been theologians, one of whom is Garrigou-Lagrange, who have seen an intimate connection between the philosophical-apologetical doctrines of the Modernist era, and the doctrines of the so-called "new theologians." Garrigou-Lagrange goes even one step further, and singles out Maurice Blondel as the main link between the two.[1]

On the other hand, another Dominican, Yves Congar, considers Blondel to have been the main influence behind the great theological activity in France during the past forty years. The fact that Blondel's influence is still of very great importance is borne out by a quotation from the *Dublin Review,* in an article which appeared originally in *La Revue de Paris.* In that article Gaetan Bernoville says: "We now come to a whole galaxy of intellectual groups which combine with a lively desire for modernity and adaptation to modern idiom the deliberate purpose of linking themselves to tradition. Thus we observe the stream springing from the thought of Blondel is not only perpetuating itself, but is attracting wider allegiances. Last January there was constituted the Association des Amis de Maurice Blondel, and it already numbers five hundred members."[2] The same article also mentions the desire of this group to publish the famous text of 1893 as it *originally* appeared.

L'Action was first published, then, in 1893. To understand the purpose and the scope of the work it is, of course, necessary to know the main intellectual currents of the day.

[1] Cf. *La nouvelle théologie, où va-t-elle?* pp. 129 f.

[2] "Contemporary Trends in Catholic Thought in France," *The Dublin Review,* 4th Quarter, 1950.

If the Renaissance marked the time when, as Irving Babbitt says, human nature regained its ancient confidence in itself, the nineteenth century marked the time when that confidence seemed supremely justified. The tremendous advances in the physical sciences, historical techniques, and anthropological research, together with the steady triumph of the democratic principle, gave rise to an attitude and philosophy that regarded the Church as a mere dead symbol of the past. Outside the Church it was generally conceded that Kant had disposed of any real metaphysics in the traditional sense of the word; that the mind could not reach being, that it could know only phenomenal and not noumenal reality. Pure reason, therefore, could say nothing about God, and could certainly not prove His existence. August Compte in formulating his principles of Positivism excluded all knowledge except that which resulted from the positive sciences. Because of the manifest fruits of the scientific process the positivistic philosophy became a predominant part of nineteenth century thinking. If Kant, however, had closed the door on any truly metaphysical demonstration of the existence of God by his *Critique of Pure Reason,* he had opened the door to at least some grasp of God by his *Critique of Practical Reason.* His categoric imperative allowed for some attainment of God, which, however, was not to be an intellectual achievement, but rather the result of a subjective intuition through conscience. Many men of the late nineteenth century came to believe that religion could be saved only on a subjective basis. Following William James, psychologists recognized "the importance, the variety, and the fecundity of religious experience in the individual life." Metaphysicians themselves were substituting the all powerful "intuition" or the "imperious exigencies of life" for intellectualism.

Within the Church these currents, of course, had their influence. The position of St. Thomas was at least anomolous, even though his influence was not completely without recognition. There were some seminaries in Europe which were actually teaching the philosophies of Kant and Descartes. Within Catholic circles the great problems centered around the relationship of philosophy and theology. Reason was either exalted to such an extent that some attempted to explain the mysteries of faith from reason alone, or it was depreciated to such a degree that faith and revelation were considered as the sole source of certitude. Many times during the

century the Church had to intervene to prevent the spread of erroneous opinions of professedly Catholic thinkers.

So frequently, in fact, did the Church have to speak out against error that Pius IX in 1864 published his famous "Syllabus of Errors." The Vatican Council itself was occasioned in large measure by the current rationalistic atmosphere, the errors of which it condemned most rigorously. The errors of Hegel and Schelling, interpreters of Kant, were also condemned at the Vatican Council, which bears witness to their importance and influence.

The condemnation of these errors, of course, did nothing to lessen their influence outside the Church, and within the Church the problem was still to find a method of bringing Catholic truth to a world largely dominated by these currents.

Throughout the century the most famous apologists were those who took into account the great influence of Romanticism. Chateaubriand's *Le Génie du Christianisme,* the historical essays of Ozanam and Montalembert, the *Conferences* of Lacordaire, all applied the light of faith to the aspirations of the individual and society. But all of this was done within the framework of the traditional apologetics which originated in the eighteenth century. Cardinal Newman used with profit the arguments from moral experience and mystical institutions, and also tried to enlarge and refine the ideas of religious psychology.

Meanwhile Protestant theologians and apologists were developing their liberal theologies, and were explaining religion in terms of immanence, so that all conception of the supernatural was being destroyed. The systematization of liberalism in Protestant theology was the work of August Sabatier, in his *Esquisse d'une philosophie de la religion d'après la psychologie et l'histoire* (1897). Sabatier merely vulgarized the work of Ritschl and Schleiermacher. Accordingly it was considered that there is no other foundation of religion than our own intimate needs. Applying this idea to Christianity it was stated that the essence of that religion was to be found in "a religious experience, in an intimate revelation of God which happened for the first time in the soul of Christ, or better, Jesus of Nazareth, and which repeats itself in the souls of all his faithful followers." Dogma is merely the intellectual expression of this experience, and religious knowledge never departs from the subjective.

While these currents were developing, then, Blondel presented his book, *L'Action,* and the method he wished to follow in apologetics. He himself was convinced that the metaphysical approach to apologetics was an impossibility in his age, but he was no less convinced that his theory was more than an expedient of the moment. He thought he was presenting a solution to a problem that had vexed the Catholic philosophers and theologians of the century.

In 1895 the editor of the *Annales de philosophie chrétienne* in presenting his appraisal of the apologetical exigencies of the moment said that he doubted if there would be a very quick return to the principles of causality, of substance, of sufficient reason, of finality, or the concepts of the infinite. He deplored the fact, but had to admit it. The question was, what to do about this state of affairs? On the one hand scientific apologetics had exhausted itself, was without appeal or inspiration; on the other hand, the metaphysical apologetics was a thing of the past. There remained, then, only the moral, psychological and social apologetics, which would appeal to the heart through its intimate needs and higher aspirations.[3]

Both Rivière and the editor of the *Annales* considered Ollé-Laprune to have been the initiator of this particular movement, but both also concede that the work of Blondel and Fonsegrive was more profound, analytic, and intense.[4]

This reference to his work in the *Annales* gave Blondel the occasion for writing a rather complete outline of his own thought for the pages of that review. This he did partially because he did not appreciate the nature of some of the praise he was receiving, and because he realized the inherent dangers of popularizations, "the purgatory of the master."

Basically Blondel's design was to use the method of immanence to bring the modern world to an understanding of Catholic truth, and the use of this method was, as we will show, no mere expedient, but rather a positive doctrine which Blondel viewed as the only way to keep philosophy and religion distinct and true to themselves, while at the same time preserving the real continuity between them.

[3] Cf. *APC,* XXXII (1895), 644 f.
[4] Cf. *ibid.*

This, of course, was to lead to the famous disputes about the relationship between the natural and the supernatural, which have come down to our own day.

Blondel's position with regard to the traditional apologetics, founded as it was, upon metaphysics, was expressed in these words: ". . . metaphysics, at least as it has been presented to us traditionally, is impotent when it is a question of bringing modern spirits to Christianity."[5] He also complained of the "superstition of metaphysics, which pretends to contain in its thought the infinite object which it pursues, imagines that through its conceptions and through its precepts, through its systems and through its natural religion, it is going to put its fingers on the transcendent being."[6]

He was not in agreement with those, however, who were using the new approach merely because of the demands of the moment. In other words, if some apologists were using what are called, in the traditional method, the internal criteria and the external-intrinsic criteria, their primary purpose being to remove prejudice, he himself did not consider his method in this light. He believed that his method contained a positive affirmation leading to faith, and that it was not a mere broom to clear the way for faith. He wrote, in this same series of articles,

> Modern thought considers with jealous susceptibility the notion of immanence as the very condition of philosophy, that is to say, if among the reigning ideas there is one conclusion to which modern philosophy attaches itself as to a certainty, it is the idea, basically justifiable, that nothing can enter into a man which does not come from him, and does not correspond in some fashion to a need for expansion, and that there is no truth for him which really matters, no admissible precept neither as an historical fact, nor a traditional teaching, nor as an obligation superimposed from without, that is not at the same time both autonomous and autochthonous.

If he believed the immanentistic approach philosophically unsound, he would have considered himself, in thus employing it, to be using

[5] M. Blondel, "Lettre sur les exigences de la pensée contemporaine," *APC*, XXXIII (1896), 337.

[6] *Ibid.*, p. 314. Quoted by Amédée de Margérie from the original edition of Blondel's *L'Action*.

a false philosophy in the service of apologetics. "It is never useless to point out," he said, "that there is a false way of defending the truth, and that despite the apparent results, an error of method never profits doctrine."[7] He therefore considered his method as the only possible one; the only one possible from the point of view of practical apologetics, and the only one possible from the point of view of the speculative problem of the relationship between man's natural aspirations and the *de facto* existence of the whole supernatural world.

Briefly, then, this seems to be the main outline of his method, as outlined by Amédée de Margérie. Every human action is an action of the will. But it is necessary to distinguish in this will that which is willed in a fundamental, general, and absolute way, and that which is willed particularly in each given case. The problem of action, the problem of life, then, is to discern this fundamental will and that which puts life in accord or conflict with it. Our destiny is good, acceptable for us, and freely willed by us only on condition of this accord. The question then, in presence of any doctrine about life, is to know if it responds to what we will essentially and fundamentally. And if one leads the holder of any doctrine to recognize that there is in our will some exigency to which this doctrine does not correspond, one has proved *de facto* that the solution which it gives is insufficient; and that he cannot stop there, that it is necessary to go farther. If the will finds partial satisfaction in a certain doctrine then there is progress. If this new and better doctrine leaves in the will a residue of exigencies, which it cannot satisfy, then that acquisition is a stimulus to push farther, and it is necessary to say to this doctrine, "If you are something of what I seek, you are not all that I seek."[8]

The commentator just mentioned then continues to say that perhaps this idea is not as new as it may seem. "Its spirit is already found in St. Augustine's 'Fecisti nos ad te, Domine, et irrequietum est cor nostrum donec requiescat in te.'" What the great doctor calls the "cor" does not differ from what Blondel calls the fundamental will. The "irrequietum" is the consciousness we have of something more to attain when we discover that the solution received by us does not satisfy the necessary and primitive exigencies

[7] *APC*, XXXIII (1896), 340.
[8] Cf. *ibid.*, p. 225.

of that will. The "donec" marks very well, as in *L'Action*, the logical and moral impossibility of stopping at any place whatsoever until the ultimate term has been attained; it formulates in one word the method of immanentism applied to the solution of the problem of life. The "in Te" indicates that supreme terminus which Blondel will name only when he will have attained it by way of examination and critical speculation.[9]

Blondel views this approach as the only possible way of solving the impasse between philosophy, which is limited to the natural order of things, and theology, which is concerned with the supernatural order of things. His thought on this whole matter is quite subtle. He admits a persuasive efficacy of an apologetics founded on the moral and intellectual fittingness of Christianity, but considers it philosophically insufficient. He says, "Whatever the precision of this argument may be, even if one suppose a mathematical exactitude in establishing the perfect coincidence of the content of revelation with the capacity of the human soul, it nevertheless remains true that this form of apologetics considers the supernatural from the point of view of the natural." This does not contradict those who receive Christianity as a superior moral and doctrinal system, but which is still human, so that, in a word, the notion of the supernatural remains vague and ambiguous. Observe the embarrassment which, according to Blondel, one finds himself projected into; if one insists on the conformity of dogma with the needs of thought, then one risks seeing merely an excellent human teaching; if one postulates from the beginning that it surpasses and even in a sense baffles reason or human nature, then one leaves the chosen form of argumentation. If one pretends to start out from the supernatural as from a *de facto datum*, then he departs from philosophy, and if he pretends to draw forth from natural premises the supernatural as a necessary conclusion, then he has gone into a doctrine condemned under the name of semi-rationalism; if without pronouncing on these difficulties one pretends to obtain by this method a truly convincing proof he would depart both from philosophy and orthodoxy.

[9] Cf. *ibid.*, p. 233.

Blondel himself summarizes the point this way:

> Briefly, theology cannot admit that philosophy attains the reality of the supernatural order, nor that it denies the truth of the supernatural order, nor that it admits the intrinsic possibility of it, which would be saying too much or too little; nor that it declares itself indifferent, nor that it juxtaposes itself with it, judging itself adequate and satisfactory within its own closed inviolability; there is only one relation which it requires, and it is this which determines the method of immanentism in considering the supernatural—the supernatural not as real under its historic form, not as simply possible as an arbitrary hypothesis, not as gratuitous or as optional in the manner of a gift proposed but not imposed, nor as fitting and appropriate for nature of which it would be only a supreme flowering, nor as ineffable to the point of being without root in our thought and in our life, but (according to the precision of the scientific spirit which does not concern itself with the simply possible nor the real, but with nothing more nor less than the necessary) *as indispensable and at the same time inaccessible to man.*[10]

He continues by saying that we are not sufficient to ourselves, and it is necessary to find some trace in man of this insufficiency, this impotency, this exigency—for of these there must be some echo even in the most autonomous philosophy. The proper method for doing this is the method of immanence, and it is indispensable to apply it integrally, with an inflexible rigor to the examination of human destiny; it alone is capable of defining the difficulty and capable of resolving it; and through it the solution, as the problem, is possible only in forcing us to be equally faithful to philosophy and orthodoxy, or better, in forcing both to remain faithful to themselves. In brief, "It is legitimate to show that the progress of our will forces us to the avowal of our insufficiency, leads us to the 'felt need' of something more, gives us the aptitude, not of producing it or defining it, but of recognizing and receiving it, namely that baptism of desire which already presupposes a secret touch of God." "Car, si notre nature n'est pas chez elle dans le surnaturel, le surnaturel est chez lui dans notre nature." It is this necessity, then, which binds together the two heterogeneous orders (the natural and the supernatural) without injuring their independence. This necessity, however, is not to be taken in the on-

[10] "Lettre sur les exigences . . ." *APC*, XXXIII (1896), 608 f.

tological sense. "To say that the supernatural for the philosopher appears as 'necessary' at the very moment when it is inaccessible to man is not, in truth, to misconstrue the liberty of the one receiving the gift, nor the liberty of the one giving it, nor to suppress the gratuitous character of the gift."[11]

The realization, of this basic need, and the corresponding realization that man is impotent to supply the requirements to satisfy that need is the basis for his whole philosophy of action. When a man reaches the frontiers of his thought about life he must choose either to submit to the burden of the supernatural, or he must refuse it. There is no other alternative. In refusing it he chooses eternal perdition. Hence, for Blondel, this refusal is a positive and culpable act, and fraught with eternal consequences. Man must be integral, and this integrity depends on a supernatural gift. If it were a question in Christianity only of a belief or a choice superimposed on our nature, and on our reason; if without this addition we were able to develop ourselves in our integrity; and if it were lawful for us to refuse deliberately and with impunity the burden of the supernatural gift, then there would be no intelligible communication between the two stages (natural and supernatural), of which, the latter would always be, from the point of view of pure rationality, as if it were not.[12]

It is necessary to recall for a minute that these ideas were put forth from the year 1893, and these were the days when the menace of Modernism was reaching its high water mark. Blondel's name was always linked closely with those who were favoring a "new apologetics," some of whom were later to be condemned or to have their works proscribed by the church. One could see his name included among men like Fonsegrive, Tyrrell, Von Hügel, Laberthonnière, Wilfrid Ward, Cardinal Newman, Denis, Spalding, Gerrard, Bremond and Ollé-Laprune. George Tyrrell claimed great similarity between his own thought and Blondel's, and attributed a major part of his formation to Blondel.[13]

Within a short time after the publication of *L'Action*, and later with the publication of his "Lettre sur les exigences de la pensée contemporaine . . ." in the *Annales* he was attacked by some of the

[11] *Ibid.*, p. 611.
[12] Cf. *ibid.*, p. 603.
[13] Cf. Maude Petre, *Autobiography and Life of George Tyrrell*, II, 91.

Dominicans in the pages of the *Revue thomiste,* along the same lines as can today be found in Garrigou-Lagrange's *De revelatione,* vol. 1. His system was called a modified form of agnosticism and a type of semi-immanentism, or as Garrigou-Lagrange says, "unde religio etiam supernaturalis proponenda est ut adjutorium aliquo modo postulatum ab intrinseco ad perfectam evolutionem nostrae actionis . . . affirmat religionem catholicam, quamvis supernaturalem et a Deo revelatam, postulari ab intrinseco a nostra natura sic excederet quidem vires non vero exigentias nostrae naturae."[14] As a result of these criticisms Blondel's book came very close to being Indexed. It was saved, according to Fonsegrive, only because of the intervention of Cardinal Perraud, at the instigation of Von Hügel.[15]

In 1907 Blessed Pius X issued the Decree *Lamentabili,* and the Encyclical *Pascendi,* both of which condemned the errors of Modernism. A rather large section of the Encyclical was devoted to Modernistic apologetics. It would take a separate paper to analyze this part of the Encyclical, but in general I think it can be said that the Pope uses the words "New Apologetics" in such a way that it can be applied both to men who were undoubtedly heretical, and to others who, while censured as being mistaken in their method, are nevertheless considered by the Pope to be Catholic. Those were heretics who proposed the doctrine of Immanentism along the lines laid down by Sabatier, whereas the mistaken Catholics were those who were proposing Immanentism merely as a method. The Modernist apologists were those who set this aim before themselves, "to make one who is still without faith attain that experience of the Catholic religion which, according to the system, is the sole basis of faith."[16]

Now Blondel never said that the natural and the supernatural orders were identical; he took great pains to show and to maintain their difference, no matter what may be thought of his success in doing so. The doctrine of Immanence means that one reaches God as He is within Himself merely by penetrating his own natural interior life. This, of course, means the complete suppression of any real distinction between the two orders, which is one of the cardinal sins of Modernism.

[14] *De revelatione* (1945 ed.), I, 118.
[15] Cf. *Le Catholicisme et la vie de l'esprit,* p. 65.
[16] *Pascendi,* Watts translation (used throughout this article), p. 44.

The Pope, however, also complained of "Catholics who, while rejecting immanence as a doctrine, employ it as a method[17] of apologetics, and who do this so imprudently that they seem to admit, not merely a capacity and a suitability for the supernatural, such as has at all times been emphasized within due limits, by Catholic apologists, but that there is in human nature a true and rigorous need for the supernatural order." He then adds, "Truth to tell, it is only the moderate Modernists who make this appeal to an exigency for the Catholic religion."

Is the Pope calling all those who use the method of immanence Modernists? I do not think so, because he is complaining about Catholics who use this method imprudently. Hence, the last sentence quoted above does not seem to apply to the Catholics who are the subject of the first quotation of the last paragraph. The history of Modernism after *Pascendi* seems to make this interpretation necessary, because Maurice Blondel, to whom that paragraph could seem to apply, was never censured as a Modernist.

What complicates the case somewhat, however, is that Blondel's thought underwent considerable development in the course of the years, as is apparent from his later writings. He certainly modified his original ideas on the relationship between the natural and the supernatural. This fact is admitted by men of entirely different persuasions, such as Garrigou-Lagrange and Henri Bouillard. The latter admits the change, but deplores it. What makes this an item of interest is that Bouillard's writings are considered to have an intimate relationship with the appearance of *Humani generis*. No matter what changes have taken place, however, Blondel has remained to this day a most controversial person. It is pertinent to mention that he has never been censured by name, nor have any of his books been placed on the Index.

Some writers have tried to explain the difficulties in understanding Blondel's thought, and maintain that his critics do not properly appreciate the subtleties of his writing. In a Laval University dissertation entitled, *Le méthode apologétique du Cardinal Deschamps*, the author, Charles Alfaro, says that Blondel's work is probably the most significant of our day, although, he continues, the very

[17] Although the Watts translation, like others, uses the word "method," the actual Latin text does not.

name causes tempers to rise. He alludes to what he calls the misfortune that Blondel's work was contemporaneous with that of the Modernists. "Dans les tout dernières années seulement, il a été possible d'entreprendre l'étude de l'oeuvre de Blondel, dans une atmosphère plus sereine et plus objective." In his opinion Blondel was the victim of his followers, such as Sailly, Mallet, and Laberthonnière. He adds one other point which is important in considering Blondel.

> There is one remark that has to be made, which is of the highest importance for anyone who wishes to understand the true thought of Blondel. Every time he considers human nature, either in itself, or in its relations with the supernatural, he is never thinking of pure nature, a theological abstraction. . . . He always takes human nature as it is offered to experimentation in concrete and actual reality. He considers only this nature; he examines a nature which has been elevated in fact to the supernatural order, has fallen, and been raised up, a nature which is the object of the secret but constant action of grace, placed in a world which is submitted to the providence of God.[18]

Another writer, M. de Solages, writing in the *Bulletin de littérature ecclésiastique* defends Blondel against what he considers the unjust attacks of Garrigou-Lagrange. He claims that the latter has misquoted Blondel in the passage mentioned above, which in the light of the above paragraph could have some point. Garrigou-Lagrange had cited the definition of truth which Blondel rejected; in that citation he quoted the definition as "adequatio rei et mentis," whereas, according to De Solages, it should have been "adequatio speculativa rei et intellectus." The word "speculativa" should not have been left out, argues De Solages. Neither Alfaro nor De Solages say anything, however, about the possibilities of a nominalist approach to philosophy when one separates the so-called speculative from the real.

De Solages also alludes to the letter Blondel received from Pius XII in commendation of his work. This letter was written by Msgr. Montini, and contained, in the description of De Solages "éloges significatifs," which should remove from him the shadow of being a dangerous Modernist.

[18] Cf. Alfaro, *Le méthode apologétique du Cardinal Deschamps*, II, 260.

Others, however, have not been so benign in their understanding or interpretation of Blondel. The philosophy of Action was associated with certain types of practical agnosticism having their root in Kantianism. For instance, Eugène Franon, commenting in the *Bulletin de littérature ecclésiastique* on a book entitled, *Religion as a Factor of Life,* by Dr. Ernest Engels (pseudonym of George Tyrrell) ominously entitled his article, "Un nouveau manifeste Catholique d'agnosticisme." In his article he says: "Since the partial triumph of the philosophy of action, and the apologetics based on immanence, the psychological point of view tends to predominate. It is this point of view M. Engels has chosen."[19] Msgr. Pierre Battifol wrote in the same publication that he regarded Blondel's work as an attempt to reconcile Kantian subjectivism and Catholicism.[20]

The *Revue thomiste* contained many articles in opposition to Blondel and the "new apologetics," the most important of which were written by Fathers Schwalm, De Tonquédec and Garrigou-Lagrange. De Tonquédec, writing after *Pascendi,* in the *Dictionnaire apologétique de la foi catholique,* said that he believed Blondel's ideas about the relation between the natural and the supernatural were not in contradiction to the official teaching of the Church, but that the only reason to account for this was the inconsistency of Blondel's thought. He did think, however, that if Blondel escaped theological error on this point he did so only because he erred regarding the ontological powers of human reason.[21]

In 1925 a series of twelve propositions proscribed by the Congregation of the Holy Office appeared in *Il monitore ecclesiastico.* Some of those propositions bore a striking resemblance to Blondel's writings, at least in their earlier form and expression. Three of the propositions read as follows:

V. Quapropter veritas non invenitur in ullo actu particulari intellectus, in quo haberetur 'conformitas cum objecto,' ut aiunt Scholastici; sed veritas est semper in fieri, consistitque in adequatione progressiva intellectus et vitae, sc. in motu quodam perpetuo, quo intellectus evolvere et explicare nititur id quod parit experientia vel exigit actio.

VIII. Valor quem habere possunt huiusmodi argumenta non provenit ex eorum evidentia seu vi dialectica sed ex exigentiis 'subjectivis' vitae

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[19] *BLE* (June, 1903), 158.

[20] Cf. *BLE* (Jan. 1903).

[21] Cf. *DAFC,* art. "Immanence (méthode d')."

vel actionis, quae et recte evolvantur sibique cohaereant, his veritatibus indigent.

XI. Apologesis illa quae procedit 'ab extrinsico' . . . est methodus infirma puerilisque, neque respondent legitimis exigentiis humanae mentis qualis est hodie.[22]

As was stated above, however, Blondel is generally conceded to have changed some of his views, or at least the language in which he expressed them. Garrigou-Lagrange admits this change at least in one important point. He thinks that Blondel has changed his mind on the fundamental question of the relation between the natural and the supernatural. There is one sentence in *Humani generis,* however, that could recall to mind the earlier criticism of what could be called the "earlier" Blondel expression of his own thought. The Pope said, "Others destroy the gratuitous character of the supernatural order, by suggesting that it would be impossible for God to create rational beings without equipping them for the Beatific Vision and calling them to it." Some theologians commenting on *Humani generis* regard this sentence as applying to Henri de Lubac, whose book *Surnaturel* had been one of the most celebrated theological controversies of modern times. It was De Lubac's position that there is in man a natural desire for the Beatific Vision. Bouillard, as mentioned before, has written a work deploring the fact that Blondel did change some of his ideas on this subject, and Bouillard is generally regarded, quite correctly, as belonging to the same theological group or school, if it can be called such, to which De Lubac belongs.[23]

Garrigou-Lagrange feels, however, that Blondel has never changed his definition of truth, and that definition is behind the whole development of the "new theology." He seems to regard the famous dictum of Bouillard that "a theology that is not contemporary is a false theology," as a logical application in theology of Blondel's definition of truth as the "adequatio mentis et vitae."

De Tonquédec himself, even though admitting that he did not regard Blondel's philosophy as offending against the Church's doctrine regarding the relation between the natural and the super-

[22] Fourth series, VII (Rome, 1925).

[23] Cf. "L'Intention fondamentale de Maurice Blondel dans la théologie," *Recherches de science religieuse,* XXXVI, 321-402.

natural, nevertheless complained of the dangers of relativism and symbolism. "One has only to read the texts . . ." he says, "in particular those which affirm that the idea cannot correspond to the real. . . . Will not dogmas become then, with M. Blondel as with M. Le Roy, simple aids for personal religious thoughts, and rules for intellectual and practical action? What is it then that distinguishes dogmas from pure symbols and myths without representative value?"[24]

In *Humani generis* the Pope indicates quite sharply that relativistic philosophies, within the Church, threaten the stability of Catholic doctrine. Some men are proposing theories which "not only lead to relativism, but which already presuppose it." Such an observation does not appear suddenly out of nowhere. If such theories do exist, and if they are dangerous, as the Pope states they are, it is to the advantage of theology and theologians to understand such theories, and to know whence they came.

Once again this last paragraph is not intended to prejudice the arguments for or against M. Blondel. That such theories, mentioned by the Pope, could have derived from Blondel's thought, either in its earlier or later presentation, cannot be denied. If they did the next question to answer is whether such erroneous views are the necessary outcome of his work, or the mere accidental distortions of those who were greatly influenced by him.

It is easy to see, therefore, that Maurice Blondel, even though dead, is a most significant figure in the contemporary philosophical and theological world. That his influence is great cannot be denied. Whether it has been pernicious or beneficent, and to what degree either, or both, seems certainly a question to be dealt with by contemporary theologians.

PAUL E. MCKEEVER

The Catholic University of America
Washington, D. C.

[24] *DAFC, loc. cit.*

A QUEST OF THOUGHTS

Part VI

THE PRAGMATIC ARGUMENT

What the scholastics called the *argumentum ex consectariis* is in many ways the most convincing of all arguments. It has been given countless expressions. *Exitus probat actum.* Nothing succeeds like success. "By their fruits ye shall know them." "Ye shall know the truth and the truth shall make you free." "If this council or this work be of men, it will come to nought: But if it be of God, you cannot overthrow it."

In our own time it has been elaborated into a philosophical method and even into a philosophy. We can misuse the pragmatic argument and commit fallacies in it just as we can misuse other types of argument. In fact pragmatism itself is an instance of such misuse. Because truth is useful and error injurious, we cannot therefore conclude that utility is truth.

Aside from this fallacy, there is a danger in a careless use of success and failure as criteria of truths. Because success follows a given doctrine or practice it is not right to conclude that the success follows from the doctrine. *Post hoc ergo propter hoc* is a fallacy against which it is well for us to guard. Because patients recovered in the old days after the barber had bled them was too often taken as proof of the advantages of bleeding. A man's system can stand so much that it could regain health in spite of the loss of blood.

On the other hand, negative results and failures are better evidence of the falsity of a doctrine or the evil of a practice. Eat an unknown food with disastrous results and we can conclude that there is something very wrong about the food.

Yet, even in our use of the pragmatic argument as an indication of falsity and evil we must be careful, especially in human affairs and in matters of the most consequence. Failure can often be apparent rather than real and failure can result from other sources than the one we single out. Thus in the case of Christianity. There are those who think that Christianity has failed and should therefore be rejected as impractical and false. The truth of the matter is that it is men who have failed Christianity and

not Christianity that has failed us. Our disasters spring not from an attempt to love God with our whole heart and our whole soul, with our whole strength and our neighbor as ourselves. The disasters of our world have resulted from a rejection of God, from a denial of His existence. They have come because men have hated one another and have tried to destroy one another with all their strength of body, mind and will. Let us examine whence this universal failure really comes and then draw our conclusions as to what doctrines are at fault.

CHRIST'S DIVINITY

The evidence for the divinity of Jesus Christ is cumulative. His birth and death were foretold by the prophets. Miracles attended Him and He Himself wrought miracles. He taught a doctrine that could come only from the Son of God. His character showed that He was man and that He was more than man. He arose from the dead as He Himself had prophesied.

Christ's very speech and manner showed His divinity. He spoke as one having authority. He said, "It was said to you of old . . . . But I say unto you . . . ." In those words alone is something that cannot be explained away. "But I say unto you . . . ." When we hear a man speak thus we must say, "Truly, this man was the Son of God."

THE RICH MAN

A reviewer of a biography of James Buchanan Duke complains that the author does not bring his subject to life, but he adds that perhaps this is largely Duke's fault for not being an interesting person.

Can any such man be interesting? The reason for his biography is his ability to make money in prodigious amounts. Has a mere money-maker ever been a really interesting figure? Do we have any real interest in the personality of John D. Rockefeller or J. Pierpont Morgan or Commodore Vanderbilt or almost any other of the great nineteenth- and twentieth-century money-makers? It is true that there is a certain interest in following the story of their frequently ruthless efforts to build their fortunes. Sometimes they have the fascination of tales of pirates

and outlaws. Yet these stories are for the most part repetitions of the same pattern.

Who can remember anything that Astor or Rockefeller or Morgan ever said that was worth remembering? One of them is reported as saying that the whole duty of corporation directors is to declare dividends. Apropos of trust-busting, Morgan remarked that you can't unscramble eggs. Dan Drew said that he who sells what isn't his'n must pay it back or go to prison, but that was not original with him. Aside from such trivialities the modern money-makers, like the medieval and ancient, for that matter, fade voiceless into history. The remembered trivialities are themselves a commentary upon the minds and activities of these great men of the money markets.

Sometimes the builder of a vast fortune is remembered in some small measure for the way in which he spent it. Mellon, Widener, Frick, Munsey, and so on, are names that may attain a little permanency in art galleries; Carnegie, Rockefeller, and others in their foundations. But these things give the donors an interest and reputation that is derived or adventitious. It belongs to them not in their proper persons as money-makers but rather as men who had to dispose of the money that they had sought as their great aim in life.

The reason these men who were possessed of great genius of a kind are in themselves such uninteresting figures is principally that they made things and not persons their great interest in life. Again, they were absorbed in the acquisition of something that is of itself almost the least interesting of things. One gold piece is no different from another and one thousand dollar bill is no better than the next. Yet the money-getter has an insatiable greed for these dull things. Even if he acquires other goods—lands, houses, paintings, and the rest—they are all estimated in terms of the dollar that is sought for its own sake. If the seeker after wealth sought it in the form, say, of precious stones, he would have raised the level of his own interests, for one stone is better and more interesting than another.

Moreover, the great money-maker has made the great error of preferring the means to the end. Even in building up his great business he has sought money rather than the creation of something good and productive in itself. There is a story told of a

mining engineer about to give a report to a board of directors. Starting to say that the mine he surveyed presented many interesting features, he was interrupted by the head of the company with the question, "Can the mine be operated at a profit?" When he answered "Yes," the engineer was allowed to present his report. Doubtless companies have to show a profit. Yet the profit motive stultifies when it becomes the only motive that will be given a hearing. It is this almost exclusive concern with the profit motive that deadened so many of the great business leaders of the past. Such a motive, or one analogous to it, can stultify and debase in other fields than those of trade and banking.

THE FOUR CAUSES

To know anything we must be able to answer four questions: Who made it? Why was it made? Out of what was it made? And unto what has it been made? The answers to these questions give us Aristotle's four causes: the efficient, the final, the material, and the formal. If I am really to understand a human production I must know who was its maker, what was his purpose, what materials he used, and exactly into what form or pattern he has cast them.

But what of man himself? Can we know man by striving merely to know the materials that make him up and the mould into which they have been cast? What of man's purpose and what of his maker? Certain it is that if we do not know what man is made for and by whom he is made, we will not get far in designing a scheme of things that will lead to peace and happiness.

JOHN K. RYAN

The Catholic University of America
Washington, D. C.

PRINCIPLES UNDERLYING TRADITIONAL CHURCH-STATE DOCTRINE

During the past few years several articles have been published in *The American Ecclesiastical Review* and elsewhere in support of what the authors of these articles and many other Catholics consider to be the traditional Catholic teaching on the proper relations between the Catholic Church and civil societies. The doctrine set forth and defended in these papers is that summed up in the letter *Longinqua oceani*, written by Pope Leo XIII to the Archbishops and Bishops of the United States, and dated Jan. 6, 1895.

> For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced.[1]

In the *Longinqua oceani* Pope Leo XIII described our American system of relations between the civil society and religion as one in which the "rei civilis reique sacrae . . . rationes" are "separated and dissociated." This condition is said to be 1) not objectively the best status for the Church, 2) illicit in some countries and under some circumstances, and 3) sometimes and in some countries inexpedient. By clear implication the *Longinqua oceani* reminds us that this condition is both licit and expedient as it stands in the United States.

[1] The original Latin text reads as follows. "Hoc enim Ecclesiae apud vos concessum est, non repugnante temperatione civitatis, ut nullis legum praepedita vinclis, contra vim defensa iure communi iustitiaeque iudiciorum, tutam obtineat vivendi agendique sine offensione facultatem. Sed quamquam haec vera sunt, tamen error tolendus, ne quis hinc sequi existimet, petendum ab America exemplum optimi Ecclesiae status: aut universe licere vel expedire, rei civilis reique sacrae distractas dissociatasque, more americano, rationes." This text is found in *Codicis iuris canonici fontes*, edited by Cardinal Gasparri (Polyglot Vatican Press, 1933), III, 461 f. The translation is found in *The Great Encyclical Letters of Pope Leo XIII* (New York: Benziger Brothers, 1903), p. 323.

The men who have written in support of this position have always maintained that, since this is the authoritative teaching of a Roman Pontiff, it is something which all Catholics should accept with a true and sincere internal assent. They are likewise convinced that there is ample and manifest theological evidence in support of this position. Unfortunately, however, there are certain portions of that evidence which they have not had the opportunity to explain at any length during the course of their discussions on this subject.

The reason why some sections of the theological background of their own position have not been brought out at any length during the course of the contemporary discussions on Church and state by the theologians who have defended the traditional theses is to be found in the predominantly polemic function of their writings. They were almost always engaged in trying to show that certain propositions presented, on the one hand by enemies of the Catholic Church, and on the other by theologians whose views on this subject differed from their own, were not acceptable. Hence their writings have, in great measure, been geared to positions other than that which they themselves accepted and defended. As a result, in the minds of some at least among their readers, their position has appeared to be more negative than positive, more a rejection of teachings which they have deemed unwarranted than a presentation of a definite and positive teaching consonant with and made imperative by some of the fundamental truths in the body of Catholic doctrine.

So it was that, in 1946, the article entitled "*Time* and Pope Leo"[2] centered around a protest against the news magazine *Time*'s contention that Pope Leo XIII had condemned "the U.S. principle of separation of Church and State," and its assertion that, "Though Leo's views are still repeated by a few academic theologians, they are largely ignored by the U.S. hierarchy." In this case the inaccuracy of the first claim could be shown by an appeal to the words of Pope Leo, and the second assertion is manifestly self-contradictory. The "academic theologians" who, according to *Time* itself, upheld the great Pontiff's teachings are the very men who teach as the Bishops' representatives in the Bishops' schools.

[2] *AER*, 114, 5 (May, 1946), 369-75.

Later that same year *AER* carried still another controversial article on Church and state. It was entitled "The Catholic Church and Freedom of Religion,"[3] and it commented upon the inaccurate and misleading use made of Dr. Connell's brochure, *Freedom of Worship*, by the bitterly anti-Catholic *Christian Herald* and by the religious editors of *Time*. A paper, "The Theology of the Church and of the State," read to the second annual meeting of the Catholic Theological Society of America in Boston, and published in the 1946 volume of that Society's *Proceedings*, commented on the pertinent pontifical teachings during the reigns of Gregory XVI, Pius IX, and Leo XIII.[4]

All of the more recent *AER* articles which have upheld the literal accuracy and the authoritative character of the Leonine teachings on Church and state must be classified as parts of a debate which has been carried on within the ranks of the American theologians themselves. Within this group we must list Dr. Connell's brilliant paper on "Christ the King of Civil rulers,"[5] and his two direct replies to Fr. Murray,[6] as well as the two well-known articles by Dr. Shea,[7] and my own attempt to summarize and to evaluate the first part of the discussion between Dr. Shea and Fr. Murray. Dr. Martin's explanation of the nature of the state, and of the various erroneous theories which have been offered on this subject belongs similarly to this same field of discussion.[8]

Directly pertinent to this same controversy have been the various papers published in *AER* on the doctrinal authority of papal encyclicals and on the nature and the authoritative force of

[3] *AER*, 115, 4 (Oct. 1946), 286-301. Dr. Connell's pamphlet was published in 1944 by the Paulist Press in New York. It was the reprint of an article in *Columbia*, 23, 3 (Dec. 1943), 6 ff. The offending articles appeared in the *Christian Herald*, 69, 8 (Aug. 1946), 51, and in *Time*, 48, 5 (July 29, 1946), 56.

[4] *Proceedings of The Catholic Theological Society of America*, 2 (1946), 15-46.

[5] *AER*, 119, 4 (Oct. 1948), 244-53.

[6] "The Theory of the 'Lay State,'" *AER*, 125, 1 (July, 1951), 7-18, and "Reply to Father Murray," *AER*, 126, 1 (Jan. 1952), 49-59.

[7] "Catholic Doctrine and 'The Religion of the State,'" *AER*, 123, 3 (Sept. 1950), 161-74, and "Catholic Orientations on Church and State," *AER*, 125, 6 (Dec. 1951), 405-16.

[8] "The State: Its Elements," *AER*, 125, 3 (Sept. 1951), 177-95.

the Holy Father's ordinary *magisterium*.[9] Dr. Benard's critique of certain aspects of the "Springfield plan," with its magnificent explanation of the Catholic principles of tolerance, was not written with direct reference to this or to any controversy among Catholic theologians.[10] It has, nevertheless, been of immense value in the course of this discussion.

Neither in the individual nor in the aggregate have these papers attempted to offer even a sketch of the basic theological principles upon which the traditional position on the interrelations between the Catholic Church and civil societies is founded. Yet these are principles which must be known and understood if this traditional teaching is to be appreciated for what it is, and recognized as a genuine and positive theological doctrine, rather than as a mere point from which attacks on other theories can originate.

The first of these principles is an expression of the nature of religion itself. It is a statement of the fact that objectively religion is nothing more or less than the payment of the debt of acknowledgement which all rational creatures owe to God.

Thus, by its very nature, the work of religion is something which every rational creature must perform if that creature is objectively to be morally good. It is a moral evil to withhold from a fellow creature the good which is really due to him. It is a much more serious moral evil to fail to pay to God the debt of acknowledgement actually due to Him because of His supreme goodness and because of our absolute and entire dependence upon Him.

The next principle has to do with the extent of the obligation of religion or worship. Since man is totally dependent upon God,

[9] "The Doctrinal Authority of Papal Encyclicals," *AER*, 121, 2, 3 (Aug., Sept. 1949), 136-50; 210-20; "The Religious Assent Due to the Teachings of Papal Encyclicals," *AER*, 123, 1 (July, 1950), 59-67; "The Lesson of the *Humani Generis*," *AER*, 123, 5 (Nov. 1950), 359-78; "The *Humani Generis* and Its Predecessors," *AER*, 123, 6 (Dec. 1950), 452-58; "The *Humani Generis* and the Holy Father's Ordinary Magisterium," *AER*, 125, 1 (July, 1951), 53-62; "Christ the Teacher and the Stability of Catholic Dogma," *AER*, 125, 3 (Sept. 1951), 208-19. Also pertinent to the discussion were "The Relation of the Christian State to the Catholic Church according to the *Pontificale Romanum*," *AER*, 123, 3 (Sept. 1950), 214-18, and "The Status of a Controversy," *AER*, 124, 6 (June, 1951), 451-58.

[10] *AER*, 114, 1 (Jan. 1946), 1-12.

there is no realm or section of human life which can be exempted from this obligation of acknowledging God's supreme goodness. Thus, not only individual men, but also all societies or groups of men are bound to pay that debt of acknowledgement. If they fail to make that acknowledgement, their conduct is objectively lacking a good which it should include.

One factor which can and does obscure this principle in the minds of some men is a confused and imperfect notion of religion itself. When they fail to see the virtue of religion for what it really is, a potential part of justice, they are inclined to look upon the field of its exercise as in some way circumscribed. They do not come to realize that the work of religion is, in the last analysis, the payment of the real debt or obligation of acknowledgement on the part of the creature of his complete dependence upon God, and of God's sovereign excellence. Thus, if they come to imagine that religion has no more meaning than that contained in the basic concept of this reality ordinarily set forth in manuals of comparative religion or history of religion, they will never be able to appreciate the genuine obligation incumbent upon all individuals and upon all groups of men to worship God.

Now it is perfectly obvious that under certain circumstances, some groups, states, families, and other societies, are not in a position to perform corporate or social acts of worship. Such a case occurs, of course, when the membership of the group is sharply divided in religious belief. Where different members of a family have different religions, the family as such cannot have its own act of worship. Likewise, where the various citizens of a state have different religious persuasions, it is evident that the state itself is not in a position to exercise its own act of religion, and to pay its own debt of acknowledgement to God.

In such cases the non-performance of the religious act by the group or community may well be morally excusable. After all, the obligation of the society to pay its debt of acknowledgement or worship is definitely consequent upon the obligations of the individual human beings that compose the group. But, even under such circumstances, it is utterly incorrect to say that the condition of the community or group which does not offer social worship to God is, in the strictest sense of the term, a good thing. A state or any other community may not be in a position to pay

this debt of acknowledgement or religion to God, but that failure to worship, despite its practical necessity, remains something objectively deplorable.

Hence, even on these grounds, the failure or the inability of a civil society to concern itself with the acts of religion must not be considered as a good or desirable thing. The condition of such a state, even though it be the only one possible under a given set of circumstances, cannot be thought of as ultimately and completely fitting or proper for any group or organization of men. It is never *simpliciter* a good thing to have any individual or any group of individuals withhold the payment of the debt of acknowledgement and gratitude due to the living God.

Still another principle which must be kept in mind for a proper grasp of the theology of Church and state is the truth that God wills that the debt of religion should be payed to Him in a definite and supernatural way. It is His right to prescribe the method according to which He is to be worshipped, and He has seen fit to exercise that right. His message, the divine public and supernatural revelation which comes to us in the Catholic Church, carries with it manifest signs of its own authenticity.

According to that message, the one acceptable and authorized social worship of God is to be found summed up in the Eucharistic sacrifice of the Catholic Church. It is God's will that men should pay the debt of acknowledgement and gratitude they owe to Him in the worship and according to the rite of His own Church.

Hence it follows that religion and the Church are not in the best or the most desirable position in a land where, even for perfectly valid and acceptable reasons, the civil society itself does not worship God according to the rites of the Church. This holds true even where the Church shows a freedom and vitality greater than those it manifests in some of the countries where the civil society has offered the true and Catholic worship to God.

This is precisely the point which Pope Leo XIII brought out so forcefully in his letter to the hierarchy of the United States. The great Pontiff never lost sight of the fact that the Catholic Church is actually the Mystical Body of Jesus Christ Our Lord. It is His instrument for the sanctification and the enlightenment of the people for whom He died on the Cross. It judges the world and its affairs in the light of His standards, not in the light of the

norms used by the world itself. Hence it cannot and will not describe some condition as fully desirable in which the benefits that accrue to it and to its members come precisely from the inability of the civil society to worship God in the Church's Eucharistic sacrifice. Despite the undoubted fact that the material and even the spiritual prosperity of the Church were greater here than in lands where the Catholic religion was recognized and accepted by the civil society, Pope Leo was bound to insist that the non-recognition of the Church and the non-acceptance of its worship by the state could not enter as factors into the best and most desirable condition of the Catholic Church.

Zeal for God as well as charity for our neighbor and for our own country stand behind this teaching of Pope Leo's. It would seem difficult in the extreme for a person who really loves God and who wills and works to have His name glorified to consider as ultimately and absolutely satisfactory a situation in which the civil society does not pay its debt of religion to Him. The intention that God's name be glorified, the intention which we beg God to fulfill every time we repeat the first petition of the Lord's Prayer, involves a desire that the acknowledgement due to God should actually be given to Him. Obviously the man who would consider the situation of the Church as ultimately and absolutely satisfactory in a nation or country which as such does not worship God according to the rite of the Catholic Church does not consider this worship by a civil society or nation as completely desirable.

Furthermore, the affection which, by God's command, we owe to our own fellow-citizens and to our own country itself must militate against the acceptance of a separation of Church from state or of religion from the state as ultimately satisfactory. The love we owe our neighbors is a love of charity, a love of benevolence, through which we will, seriously and sincerely, that these people may have the benefits of which they stand in need. The one absolutely necessary goal which God has set for all men is the supernatural possession of Himself in the Beatific Vision, a possession which God wills that they should enjoy in the unity of the Church triumphant in heaven. As the Holy Father has brought out forcefully and sharply in his encyclical *Humani generis*, this eternal salvation is a goal which men can not attain apart from

the Catholic Church itself.[11] When we consider as ultimately and absolutely satisfactory a situation in which the state, by reason of the diversity of religious tenets among its own citizens, does not actually worship God according to the rites of the Catholic Church, we are thereby branding as ultimately satisfactory a situation in which great numbers of our own neighbors remain apart from that Church which is truly requisite for eternal salvation. Such an attitude is clearly incompatible with the true charity or love of benevolence according to which we sincerely will and intend to bring these neighbors of ours, to the extent of our ability, the good things which are helpful and necessary to them.

The affection of charity demands that we should rejoice in and be grateful for the good things which the beneficiaries of our charity possess. Thus we must thank God for the freedom and the intellectual and material prosperity of our own nation. That same affection of charity, however, forbids us to be complacent about the wants and the ills of those about us. We have no right, as the members of the household of the faith, to remain satisfied that many of our own fellow-citizens stay deprived of the fruits of both the temporal and the internal missions of the Holy Ghost. That these individuals are not joined to Our Lord by either the inward or the outward bonds of unity with Him is their misfortune.

Our own beloved nation is not in a position to offer its official and corporate worship to God according to the rite of the true and Catholic Church only because of the fact that many of our fellow-citizens have and profess either a false religion or no religion at all. Obviously, if we are to think and to speak according to the dictates of true faith and charity, we cannot, in any way whatsoever, believe that this situation is absolutely the best and ultimately satisfactory for our fellow-Americans, for our country itself, or for the Church.

Under the definite circumstances in which we live, with the various religious beliefs and the lack of belief existent among Americans, it is obviously best that all religions should be treated

[11] "Aliqui necessitatem pertinendi ad veram Ecclesiam, ut sempiterna attingatur salus, ad vanam formulam reducunt" (*L'Osservatore Romano*, Aug. 21-22, 1950).

alike according to our American law. After all, we constitute a nation. The law and the government of a nation are definitely meant to aid us in our essential civil task of living together peacefully and of bringing about our own corporate and individual temporal welfare. Our laws and government, as they stand, contribute admirably towards the accomplishment of this essential civil task. They protect the freedom we need and cherish.

The anti-Catholic agitators of our time are obviously plotting against the very essence of our peaceful life as a nation. Their reckless and vulgar diatribes against Catholic Americans and the Catholic Church as well as their spurious philosophy of freedom are aimed to incite the non-Catholics of the United States to dislike and distrust, and if possible to persecute, their Catholic fellow-Americans. It is distinctly to the credit of the majority of American non-Catholics that they instinctively recognize the seditious nature of this anti-Catholic ranting. They see that, if the agitators were successful, there would be internal discord and strife within our nation, and the very purpose of our civil society would be frustrated.

It would seem that the most serious and damaging effect produced by these agitators has been within the realm of our American Catholic literature. The anti-Catholic agitators are continually charging that Catholics are striving to do away with freedom of religion in the United States. In answering these men, some of our less skillful apologists become so confused that they actually give the impression that Catholics are completely and absolutely satisfied with the situation here in America today, that we believe it to be best that many of our fellow-citizens should remain as they are, apart from Our Lord, from His Church, and from His true religion. Unmindful of the constant and devoutly sincere prayer of the Church that all of those who wander apart from ecclesiastical union and fellowship with Christ should be brought by God's grace into that fellowship, these writers describe as ultimately good and satisfactory a situation in which the nation itself takes no more cognizance of the true religion than it does of false systems of worship.

It is the divinely infused virtue of charity that dictates the prayers of the Church that all men may be brought into union with Christ within the ecclesiastical fellowship. According to the

order of that charity, our prayers in this direction should be most intense in favor of those who are closest to us, our own fellow-citizens. We would be denying the force of that missionary charity within the Church, or misjudging the nature of the Church itself, were we in any way to give the impression that we do not care whether our fellow-Americans enter the true Church or not. The true religion is the great good which we desire for our fellow-citizens and for our country. The true Church, outside of which there is no salvation, is likewise a great and necessary good we seek for the men and the nation we love in the affection of charity.

There is one more principle which must be taken into consideration for any proper understanding of the traditional Catholic position on Church-state relations. In the passage from the *Longinqua oceani*, quoted on the first page of this article, Pope Leo XIII taught that "it would be very erroneous to draw the conclusion . . . that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." The clear inference of this passage is that this situation is allowable and expedient in America, as the only means by which the civil society can operate properly in the situation in which Americans profess many different religions or none at all. There is, however, likewise the clear inference that in some cases the nonprofession of the Catholic religion by the civil society was a definite moral wrong.

The significance of that statement becomes apparent from a study of the Catholic dogma set forth in the Vatican Council's first dogmatic constitution, the *Dei Filius*. This document declares that "If anyone should say that the faithful and those who have never arrived at the only true faith are in a like situation, so that Catholics can have a legitimate reason for withholding their assent from and doubting, until they shall have completed the scientific proof of the credibility and the truth of their own faith, that faith which they have already received under the Church's *magisterium*, let him be anathema."[12] The text of the third chapter of this constitution declares that "those who have received the faith under the Church's *magisterium* can never

[12] *DB*, 1815.

have any legitimate cause for changing that faith or doubting it."[13]

The *active* separation of the Church from the state in countries which previously were Catholic and which had previously, as civil societies, paid their real debt of religion to God according to the true worship of the Catholic Church was manifestly the work of individuals who had ceased to profess the Catholic faith. It was a part of the mechanics of that changing or rejection of the true faith which the Church has always recognized as inherently an evil thing. In such countries, the condition could be called neither legitimate nor expedient.

The thesis that the state or the civil society is objectively obligated to worship God according to the rite of the Catholic religion thus stems basically from a realization of the fact that the debt of religion is a real obligation incumbent upon every human being and every social unit, and from a recognition of the truth that there is only one objectively acceptable religious worship, that which is paid to God within the framework of Our Lord's Mystical Body. This thesis is likewise in line with the fundamental principle of Catholic missiology, the truth that God wills that all men should enter His one true Church. Thus it refuses to see as genuinely and ultimately desirable and good a situation in which some men, even though through no fault of their own, are not citizens of God's supernatural kingdom on earth.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

[13] *DB*, 1794.

Answers to Questions

AN ASSISTANT PRIEST AT A GOLDEN JUBILEE

Question: Is it permitted to have an assistant priest at the golden jubilee mass of the priest? Recently I have seen the assistant priest wearing a stole which I feel is incorrect. What is the correct dress for an assistant priest?

Answer: The Code of Canon Law is very clear on the question of an assistant priest. It clearly states that Bishops and other Prelates entitled to the use of the Pontificals (crosier and miter) may have an assistant priest when celebrating Holy Mass. The Congregation of Rites permits an assistant priest for the first Solemn Mass of a newly ordained priest. (S.R.C. No. 3564,2). The occasion of a silver or golden jubilee does not warrant the presence of an assistant priest, for the Code says it is not lawful "to have an assistant priest merely for the sake of honour or solemnity."

Should the presence of an assistant priest be justified the proper dress for him is the surplice over which he wears the amice and cope which will correspond in color to the vestments of the day. Wearing the stole is entirely incorrect.

PATRONAL FEAST DAY

Question: A nun has asked me when she should celebrate her feast day, St. Bernadette, Feb. 18 or April 16. May we be enlightened?

Answer: Our good nun can make her own selection for her patron unless one or the other was specifically designated when she received the name of Bernadette.

VOTIVE MASSES

Question: Where does one find the votive Masses for the Nativity of Our Lord and for the Mystery of the Resurrection?

Answer: The Masses of the greater feasts of Our Lord like Christmas and Easter may never be said as votive Masses. As

regards the Divine Persons only those Masses may be celebrated as votive Masses for which express permission has been granted. Such Masses will be found among the various votive Masses or in the Missal on the feast itself where directions will be given whether or not it can be celebrated as a votive Mass.

ALTAR BOY PROBLEMS

Question: Recently a priest told me that the altar boy should observe the tones of voice that the celebrant of the Mass does. I argued that he was incorrect. How should I instruct the altar boys to present the cruets at the offertory?

Answer: Every priest should insist upon the altar boys answering the prayers correctly. Father O'Connell insists that the server recite the responses "accurately, distinctly, in a moderate tone of voice, and a moderate pace."

Whether there is only one or two servers the cruets should always be presented with the right hand. The cruet is kissed before giving it to the priest and upon receiving it back. The server kisses either the handle of the cruet or the middle of the cruet but with closed lips. He does not kiss the cruets at a Requiem Mass or when the Blessed Sacrament is exposed.

BIRETTA AT HOLY MASS

Question: Even though the wearing of the biretta in going to and returning from the altar for the saying of a low Mass is a minor rubric, is it proper for priests to ignore its use almost completely? It seems from the rare use of the biretta at the altar by some priests that it is relegated almost exclusively to solemn occasions. The non-use of the biretta by priests saying Mass enroute while travelling because of the difficulty of packing a non-folding biretta in a satchel can be understood, but the same practice by resident priests does not seem to be proper.

Answer: The rubrics of the Roman Missal (Ritus Servandus, Tit. II, n. 1, 2, 5) prescribe that the celebrant go with covered head to the altar. When he has arrived at the altar he uncovers the head and hands the biretta to the server. He will either bow or genuflect depending upon the presence or absence of the Blessed Sacrament. Religious order men who do not wear the

biretta are required to put the amice over the head and go to the altar wearing the amice as head covering. Before the advent of the biretta as a liturgical garment, secular priests were required to wear the amice as a head covering when approaching the altar for Holy Mass.

"Customs contrary to the rubrics of the Missal are not recognized by the Holy See, but are considered corrupt practices which must be abolished" (Decreta Authetica, n. 1812). We read that in Rome at St. Peter's there is a law enforced with penalties that a priest does not approach the altar for Holy Mass with head uncovered.

REQUIEM MASS DIFFICULTIES

Question: Please answer the following problems for me: a) May the choir begin to chant the Libera while the celebrant is changing from chasuble to cope? b) Is the absolution after a requiem Mass or funeral Mass of obligation? c) What is the correct dress for a priest who is preaching the eulogy at a funeral? When is the correct time for him to preach?

Answer: The choir should not begin the chanting of the Libera until the celebrant and the cross-bearer have taken their respective places at the catafalque or corpse. (S.R.C., No. 3108,4).

b) When the body is present (physically or morally) the absolution is of precept, even though the funeral Mass itself was not offered. The only other time that the absolution is of precept is after the anniversary Mass of the deceased Bishop of the diocese. There is no obligation to have the absolution either after the daily requiem Mass or an anniversary requiem Mass. To have it or not is optional and local custom will determine generally the practice to be observed. (S.R.C. No. 3708,8).

c) The priest preaching a funeral sermon wears only the cassock but no surplice or stole. A religious order priest wears his habit. The sermon is to be preached between the Mass and the absolution and not after the latter which custom is observed by some priests and parishes.

TRANSFERRING CONSECRATED ALTAR BREADS

Question: Is a priest permitted to transfer hosts from one ciborium to the top of another recently consecrated ciborium when he knows that the hosts will be used in subsequent Masses, and this particularly because the only alternative is crowding the tabernacle with a third awkward ciborium?

Answer: As a general rule it is not permitted to place newly consecrated Particles into a ciborium with others already consecrated. The normal procedure is to purify the ciborium before newly consecrated Particles are placed in it. (*Matters Liturgical*, Wuest-Mullaney). Father O'Connell insists that fresh hosts are never to be placed into the same ciborium with older ones, not even if they are placed in such a position that the older ones will be used first. One might justify such a procedure at Christmas time or at the time of a parish mission when the number of communicants is unusually large and there is a lack of ciboria but that only by way of exception.

PREPARING SICK CALL PYX

Question: What about a priest preparing his sick call pyx during his Mass and leaving the burse in the tabernacle until after the Mass, or even for the period of a day or so?

Answer: All authors tell us that the tabernacle is the place designated for the reservation of the Blessed Sacrament. The pyx containing the Blessed Sacrament to be used on a sick call may be placed in the tabernacle but certainly not the burse. The proper and correct procedure is to transfer the Blessed Sacrament from the ciborium to the pyx immediately before going to administer Holy Communion or Viaticum to the sick person.

WALTER J. SCHMITZ, S.S.

VALIDITY OF CONFIRMATION BY A PRIEST

Question: It has been stated in the pages of *The American Ecclesiastical Review* that if a pastor confirms a dying person by virtue of the faculty which became operative on Jan. 1, 1947

(*AAS*, 38 [1946], 349), the sacrament is not validly conferred in the event that a bishop was available (Cf. *AER*, 122, 1 [Jan. 1950], 60). In view of the fact that some competent authorities have subsequently defended the opinion that the non-availability of a bishop is not a necessary condition for the validity of the sacrament, would the proponent of the opinion in the *Review* still defend his stand?

Answer: When I expressed the opinion that it is a necessary condition for the validity of Confirmation conferred by a pastor that a bishop be not available, I was following some commentators (especially a Roman authority) who wrote shortly after the decree in question was issued, and who upheld this opinion. However, in more recent times the view has been proposed by competent theologians that this requirement affects only the *lawfulness*, not the *validity* of the sacrament. This opinion is held by Fr. Thomas Smiddy in his *Manual for the Extraordinary Minister of Confirmation* (Bruce, 1950), and by Canon Mahoney in *The Priest as Minister of Confirmation* (Burns Oates, 1951). The arguments adduced by these theologians as well as the weight of their authority have convinced me that it is fully safe to hold that the non-availability of a bishop is a requisite condition only for the *lawful*, not the *valid* administration of Confirmation by a priest in virtue of the decree *Spiritus Sancti* which became effective on January 1, 1947.

ATTENDANCE AT A NATIONAL PARISH

Question: What procedure is recommended for the pastor of a national parish to coerce Catholics belonging to the territorial parish to attend their own church, in the event that they are attending the national parish church as more convenient? May he go to the extent of refusing them the sacraments on the ground that they should go to their own church to receive them?

Answer: Regarding the attendance at a conveniently situated national parish church by Catholics belonging to the local territorial parish, Fr. Mickells says: "By reason of its proximity the national church is oftentimes easier of access to a portion of the faithful who by reason of domicile or quasi-domicile belong to the territorial parish. Must they forego the convenience of personally

benefiting from the ministration of the strictly parochial functions at the nearby church, where they can easily be accommodated? The tenor of the law indicates that they must. . . . It should be remarked, however, that the faithful cannot be obliged under pain of sin to attend services in their own territorial church, and certainly the national pastor who may be accomplishing much spiritual good by allowing non-members to take part in the services furnished at his church does nothing that trespasses against the rights of the territorial pastor" (Rev. B. Mickells, *The Constitutive Elements of Parishes* [Catholic University of America Press, Washington, D. C., 1950], 72).

Evidently, then, the pastor of the national church may and should (at least under ordinary circumstances) refuse to perform strictly parish functions, such as the administration of Baptism and the Viaticum and Extreme Unction, for those who belong to the territorial parish. But such acts as the attendance at Mass, and the reception of Penance and Holy Communion (even the Easter Duty) may be performed by the faithful in any church, and consequently the national pastor should not refuse to admit persons from other parishes to such participation in divine worship. Certainly, it would be a source of great scandal if a pastor refused to give Holy Communion to any Catholic in good standing merely because the person belonged to another parish.

CHOOSING A PARTICULAR PRIEST

Question: Should a pastor allow his people to choose a particular priest to officiate at marriage, or rather insist that (apart from some very extraordinary reason) they accept the priest assigned to the ceremony, whether the pastor himself or one of the assistants? After twenty years of experience in the priesthood it seems to me that the former custom is not in conformity with the proper Catholic attitude. When there is need for any sacerdotal service our people should be trained to realize that the sublime power of the priesthood should predominate over the personal characteristics of the individual priest, and hence, in the matter of assistance at a marriage, as in the celebration of Mass or the distribution of Holy Communion, they should accept equally the services of any priest designated by the pastor. Am I correct in holding this opinion?

Answer: The principle on which our questioner bases his opinion is surely in accord with Catholic ideals. Catholics should look primarily to the supernatural dignity of their priests, and show themselves willing to accept the ministerial services of any priest their lawful ecclesiastical authorities may assign to provide for their spiritual welfare. To emphasize excessively the personal qualifications of their preists and to manifest their preferences very strongly on this basis is surely not truly Catholic attitude. Thus, it is not in conformity with the Catholic spirit for the members of a congregation to make a protest to the Bishop when a priest whom they greatly esteem and love is assigned to another post. Similarly, to attend the Mass of one priest in preference to another because of merely personal liking indicates a failure to realize that it is Christ who is the principal priest in every Mass, and it is of little consequence who is the secondary priest.

On the other hand, there are certain sacred functions and offices in which the abilities and the personal traits of the individual priest can be taken into consideration without any violation of Catholic ideals. Thus, it is perfectly lawful for a person to choose a particular priest as his confessor because of his special understanding or kindness or ability as a director. And can we blame the lay Catholic who, given the choice, attends the sermon of a priest who manifests a more scholarly and inspiring way of presenting the doctrines of the faith than one who does not take proper care to prepare himself for the important task of announcing the word of God?

In choosing a priest to officiate at a wedding or a funeral, it would not seem wrong for Catholics to manifest a preference based on reasonable grounds. Certainly, there would be no objection if a relative or old friend be requested for such occasions, or a priest to whom one of the interested parties had reason to be very grateful, such as the priest who was formerly a teacher of the young man entering marriage. Again, I would not consider it blameworthy if the bridal couple showed their preference for a certain priest because he conducts the marriage ceremony in a dignified and impressive manner and celebrates Mass more devoutly than the other priests of the parish. The wedding day is a memorable event in their lives, and they wish

to be able to look back on it in the years to come with the recollection that the officiating priest contributed to it the full fervor and dignity of his sacred ministry, instead of rushing through the ceremony in an undignified and careless manner. However, I would agree with the questioner to the extent of admitting that it would not be a manifestation of the proper Catholic attitude if the choice was based merely on the prominence or the social graces of an individual priest.

FRANCIS J. CONNELL, C.SS.R.

THE SORROWFUL MYSTERIES OF THE ROSARY

But in the Sorrowful Mysteries the good Master gives man an unfailing remedy against this weakness of his nature. If the flesh seeks riches, Christ preaches poverty; if the flesh craves pleasure, Christ welcomes suffering; if the flesh has a keen eye for the comforts of life, Christ gladly submits to the regime of arduous labor and the bitter experiences of the Passion and death; if the flesh is hungry for honor, Christ is willing to become "a worm and no man" (Ps. 21:7); if the flesh wants preference, Christ is content to be rejected by His own people; if the flesh finds pleasure in wielding great influence, Christ never stoops to further His own cause nor gathers about Him a body of men to use them as blind tools of His greatness. Christ chose the cross that it might become the symbol of His Church and demands of every authentic follower that he die to himself through penance and mortification. Indeed, Jesus appearing in the Sorrowful Mysteries teaches man effectively how to kill the beast within him by rigorous crucifixion. Probably for this reason libertines war on the Rosary with a fiendish hatred. They will have none of it because it makes the Passion of Christ something actual and personal to the individual man.

—From *The Rosary: A Social Remedy*, by Thomas Schwertner, O.P. (Milwaukee: The Bruce Publishing Company, 1951), p. 85.

Book Reviews

HUMILITY. The Foundations of the Spiritual Life. By Father Canice, O.F.M.Cap. Westminster, Md.: The Newman Press, 1951. Pp. 93. $1.75.

The book of Genesis relates that pride ruined our first parents when they listened to the tempter saying: "You shall be as gods, knowing good and evil." Since that day pride has caused the fall of many other souls. Hence, we can understand the necessity of humility, a virtue which is the foundation and the guardian of all the other virtues, but a virtue difficult to practice, because pride, its antithesis, can hide itself so cleverly in our thoughts, feelings, words, and actions, as to be difficult of detection.

Father Canice has given us, in a small volume of ninety-three pages, a clear, concise, and yet complete treatise on humility. He presents to us the preaching of Christ on humility, the nature of this virtue, its importance and necessity, the reasons for practicing it, and the means of acquiring it.

The first chapter introduces the subject in a striking manner, by giving us the teaching of Our Lord. One could wish that, to complete the message, the author had added here Christ's teaching on humility by way of example as well as by word, as he briefly suggests later on in chapter the fourth, where he speaks of Christ's humility "as seen in the crib, on the cross, and in the tabernacle."

The second chapter deals with the nature of humility. After remarking that humility is the least understood of all the virtues, the author appropriately quotes the views of some of the great doctors of the Church: St. Thomas Aquinas, St. Bernard, St. Bonaventure, and St. Francis de Sales. Since humility must be based on truth about ourselves, Father Canice rightly calls attention to the need of true self-knowledge if we are to learn and practice this virtue.

In the third chapter the author considers the necessity and importance of humility. This ought to be sufficiently established by the preaching and example of Christ. But, although humility is essentially a Christian virtue, all through the Sacred Books we are repeatedly warned against pride and bidden to cultivate humility. Father Canice

quotes numerous passages from the Prophets, the Psalms, and the Sapiential Books, which are all practically summed up in the words of St. Peter: "God resists the proud, but gives grace to the humble." The author brings forth another reason for the importance and necessity of humility when he shows that without it no other virtues can flourish.

The fourth chapter, entitled "Reasons for Humility," seems to be a continuation of the previous one, and was probably intended to strengthen the arguments already presented. The author goes on to say that without God man is nothing, either in the order of grace, or in the order of nature. All that is good in him, whether of a temporal or a spiritual character, comes from God. To prove this, would it not have sufficed to quote St. Paul's words to the Corinthians: "What hast thou that thou hast not received? And if thou hast received it, why dost thou boast as if thou hadst not received it?" The additional reason for cultivating humility given by the author, *continued creation*, may be a little too subtle for the average reader to understand very clearly.

When the author speaks of self-depreciation as the logical and correct course of action, once we realize our nothingness, the reader should be aware of the need of great discretion and moderation in the use of this term. It is true that some of the Saints used it; but they were convinced of the truth of what they said. With many of us, however, self-depreciation could easily be a form of disguised praise, and a veiled plea for praise.

The means of acquiring humility, suggested in the fourth chapter, are, if not exhaustive, very practical indeed.

In spite of the few flaws mentioned in this review, Father Canice's book should serve well to help the reader understand, appreciate, and cultivate the much neglected virtue of humility.

B. F. Marcetteau, S.S.

Educational Essays. By F. A. Drinkwater. London: Burns Oates, 1951. Pp. 403.

This is a valuable book not only for Catholic teachers, but for any teacher. It will prove helpful not only to the teacher of religion, but to anyone interested in the problems of education. One will find a clear statement of all educational difficulties, and although one may not

always agree with the solutions proposed by Fr. Drinkwater, his arguments are strong and his experience is unusually extensive.

Moreover, it is a book whose literary excellence conceals, but does not make less valuable, the author's learning and scholarship. In one or another of Fr. Drinkwater's essays one will find a clear and accurate statement of the Catholic position on almost any phase of education.

In this book of 403 pages there are 106 essays. It is not possible to give an account of all of them or even the most important, but we can say something in detail of a few with the hope of conveying an idea of the wisdom that is contained in each essay.

In the first essay "I Believe in Education," the author shows we cannot have the kind of faith in education that people had before the first World War. Education unassisted will not renew the face of the earth, but Catholic education can help human souls to make the best of themselves in this life and the next. Intelligence can be trained if not increased and those who are mentally children can become emotionally grown-up.

Again he shows what must be done against the forces of diseducation, i.e. the industrialized family, the movie, the radio, and the modern newspaper. The student must be taught to recognize and evaluate propaganda.

In another essay he considers psychological insight, or the ability to put yourself in another's place, as the basic requirement of the good teacher.

Again to meet the fact that Christianity cannot be taught as a matter of obligation in the English universities, he suggests a course in basic natural religion. Natural religion would have saved Lord Russell from being absurd if it can not save his soul.

He opposes student self-government in the sense of the students running the school, but he favors a minimum of rules in the interest of self-discipline and individual opportunity.

That the only education worthy of the name is education for holiness he takes as self-evident, but points out that even among Catholic educators training of the intellect is not always properly related to training in virtue. If the intellect is informed with the proper value judgments the practice of religion will be spontaneous and only then will virtuous habits formed in school persist throughout life.

For disciplinary drudgery in education, Fr. Drinkwater sees no use. Where drudgery is necessary it will not be without interest and will thus cease to be mere drudgery.

As for the English public schools (actually private), there is no reason they should fill the ignoble role of schools for the rich "to fit a man for life, but ruin him for eternity."

The intellectual side of religion may not be the most important, but it must not be denied its proper place. For the convent schools of England he has the highest praise—"They are doing more to Catholicize England than any other agency."

He shows what we have a right to expect from the use of the catechism. The language of the seminary should not be used in secondary schools, but even here the teacher of religion should be one trained in scientific theology. As to methods of religious instruction, Fr. Drinkwater leans to the literary and artistic. I think many priests would prefer the scientific methods of the theologian.

In conclusion, let us quote the final words of the first essay—"Education is of no earthly use unless it begins from God and leads back to Him."

JOHN P. WALSH

GOD IN OUR DAILY LIFE. By Hilda Graef. Westminster, Md.: The Newman Press, 1951. Pp. 225. $3.25.

Miss Graef's calm and rational approach in her book on Therese Neumann which stirred up so many tempers in the United States also prevails in this book, almost to a degree which would leave the impression that a little more fire would be helpful. But since the author designed this book for everyday life, and for Christians who are not looking for thrills and frills, it would be fairer to say that the style fits the body of her subject like a well cut garment.

The range of Miss Graef's reading is impressive; she has read patristic, scholastic, and mystic authors in amazing number, and is thoroughly familiar with them without displaying her knowledge in vain glory. And though the book is obviously written by a serious scholar, it seems to be written for people with no more than a high school background. Converts and cradle-Catholics alike have a sure guide in her. There are present fine theological fare, common sense,

moderation, and a thoroughly supernatural vision of life. While the book occasionally sounds pedantic, such hardly noticeable lapses do not mar the book as a whole.

Her thesis is the old one that the spiritual life is not a pastime for supposedly leisurely and carefree spinsters, old ladies, religious, and the clergy, but for all baptized Christians. With common sense and sound rational standards, Miss Graef establishes this claim for all. At times her book seems to be written with her eye on England and English Catholics, and at times one has the impression that she thinks above all of women; this is rare, however, and any lay person or priest can read the book with profit. As in her previous writings, her authorities are first class, and she shows that among them St. John of the Cross and the two Teresas are paramount, with a few sincere bows in the direction of St. Francis de Sales.

The most forceful chapters are those in which she disperses much of the prejudice against an intense spiritual life among "average" people, and where she gives sound advice to those who live in states of life that have been sadly neglected by religious writers, who seem to be writing for the religious or the *religieux manqués*. She reaches almost classical heights in her truly supernatural chapter on suffering (though I find a "dig"—a deserved one in my opinion—in the direction of Konnersreuth on p. 40). It is refreshing to see her make a definite and honest stand for a sainthood that avoids sugar and plaster, e.g. when she lets us see the often sentimentalized Little Flower as a true child of her age: middle class and small town French bourgeoisie for all to see, but heroic and great under these rather petty appearances.

I would recommend this book for the desks of all those who instruct converts of a certain intellectual calibre, and for those converts themselves, especially in the planning of their lives as they must organize them, once they have been received into the Church. The chapter (IX) on pitfalls for the devout should prove very helpful, while the last chapters are rather thin, and ignore much of what has been rediscovered in the liturgical field. While Miss Graef shows an extraordinary grasp of the obligation of charity and is very practical in its application (cf. pp. 61 ff.), she gets a bit too impatient with what she considers "liturgical" people. As a matter of fact she misjudges the purpose of the liturgical movement. This is probably only too easy in view of the fact that England is very backward in this respect, and

still very concerned with externals (p. 68). *Mediator Dei* castigates self-willed and unauthorized reforms made in the name of archaic notions of a "liturgy" that never was. The same document also condemns the notion of the liturgy as a set of rubrics and a performance that has nothing to do with prayer of the heart and the growth of souls in Christ.

This book is so practical, and yet so steeped in theological thought, that it ought to be accepted by many as a stabilizer. The care with which Miss Graef avoids exaggeration, novelty, and controversy makes it safe. If it were to be dated, I would say that it is a flowering of nineteenth century theology at its best, of twentieth century practical application, and that on its soil there is room enough for all to use discrimination, and to show steady and vigorous growth.

H. A. REINHOLD

CATHOLICISM AND AMERICAN FREEDOM. By James M. O'Neill. New York: Harper and Brothers, 1952. Pp. xii + 287. $3.50.

Professor O'Neill has done some things exceptionally well in this book. He has focused attention on the Catholic influence exercised in favor of the adoption of the American Constitution. He has shown up the spectacular inaccuracy of some of the recent pronouncements by members of the Supreme Court attempting to explain or to interpret the First Amendment to our Constitution. He has exposed the pitiful attempts of Blanshard to pass off his attack against the Church as a genuinely scholarly effort. For all of these accomplishments, particularly for the first two, Professor O'Neill deserves the heartfelt gratitude of the Catholic people of this country.

On some other subjects, unfortunately, Professor O'Neill has not written with like felicity and accuracy. Thus, to take one example, he has seriously misrepresented the Church's power of jurisdiction. He has written as if the Church were a purely voluntary society, and as if it had no power to issue commands and real laws which are binding in conscience.

"Obviously," Professor O'Neill tells us, "if any person wishes to receive the sacraments of the Catholic Church he has to receive them on the Church's conditions. Just so, if anyone wants to become a student and receive the privilege of membership in any college or university

he has to accept such membership and privileges on the conditions laid down by the institution of his choice" (p. 98).

The parallel Professor O'Neill attempts to draw is quite misleading. The obligation to abide by the statutes of an educational institution is binding only as long as a man continues to retain membership in that institution. There is, however, no moral obligation whatsoever to retain this membership.

The case of the Church is absolutely different. The Church, like the state, and unlike the university, is able to issue genuine laws, precepts that are binding in conscience, enactments which can be disobeyed only at the cost of offending against God Himself. There is physical freedom, but absolutely no moral freedom, for a Catholic to cut himself away from the true Church.

Likewise Professor O'Neill is at best quite confused in the following two paragraphs.

"If, I," he writes, "or any other Catholic wanted to cut himself off from the Catholic Church and have nothing further to do with its teaching or its sacraments, what would happen? The hierarchy or the priests could not punish me. If one of them told me that I would be punished in the next world for this defection, it would not affect me *unless I believed that he was right,* in which case I would not have been following a good conscience when I severed my connection with the Catholic Church.

"Only those who believe that the Catholic Church is a true and accurate teacher are under any intellectual or moral obligation to follow her teaching, and in this country *no one* is under any *legal* obligation to follow her teaching, or under any *legal* obligation to refuse to follow her teaching" (pp. 98 f.).

The Professor does not seem to realize that a man who would take such a step as that which he describes would necessarily remain a subject of the Church and of its law. In the second of the paragraphs quoted above, he is obviously referring to civil law, but it is definitely not correct to say that, in this or any other country, no one is under any *legal* obligation to accept and to follow the teaching of the Catholic Church. The supernatural divine positive law and the ecclesiastical law imposes legal obligations.

The same serious misconception of the Church's jurisdictional power is even more manifest in Professor O'Neill's treatment of the question of "censorship." The following paragraph makes this quite clear.

"The Catholic Church," we are told, "is a teacher—a teacher speaking with effect *to those who accept its teaching.* The effectiveness of the Church in the area that is inaccurately called 'censorship' depends wholly upon the *voluntary* acceptance of the Church's guidance by those who read or listen. The same thing is true of the effectiveness of the leadership of any religious, political, or economic group" (pp. 115 f.).

In a subsequent paragraph, after informing his readers that people remain free to see plays that have been reported unfavorably by dramatic critics, Professor O'Neill draws an unfortunate parallel between the power of these newspaper critics and the power of Church authorities. "The person who reads or hears of the condemnation of a play, movie, or book by a Catholic priest, bishop, committee, or organization has precisely the same freedom. He may read the book, he may see the play or the movie, and neither bishop, priest, nor organization can *prevent* him from exercising his own judgment in the matter or can *punish* him for going against their advice, counsel, or direction" (p. 116).

Now it remains perfectly true that no one can be punished for failing to follow advice, but Professor O'Neill's treatment of this subject takes no cognizance of the highly important fact that a bishop has a right, and sometimes has the duty (canon 1395), of prohibiting his own subjects to read certain books. The subject who would disobey such a command would be committing a sin. And it must not be forgotten that the effectiveness of this prohibition does *not* depend wholly on the voluntary acceptance of the Church's guidance on the part of the man to whom the command is issued.

By all means the weakest part of Professor O'Neill's book, however, is the brief section devoted to the Church's necessity for salvation (pp. 201-03). He speaks of "the Catholic doctrines concerning salvation 'outside the Church'" (p. 202). Any Catholic should know, especially after the sharp and timely teaching on this subject brought out in the present Holy Father's encyclical *Humani generis,* that there are not and there cannot be any Catholic teachings whatsoever about salvation "outside the Church." There is no salvation outside the Catholic Church, the Mystical Body of Jesus Christ.

At the end of this section he mentions the fact that Blanshard has stated that the Catholic teaching on this point shows "narrowness of outlook" and that Blanshard "adds that 'the doctrine is still official that: outside of the Church there is no salvation'" (p. 203). The next sentence contains Professor O'Neill's commentary on Blanshard's observation. "For Mr. Blanshard to repeat this ancient nonsense is inexcusable." From the context, it is difficult to see how the teaching that there is no salvation outside the Catholic Church could fail to be included in what Professor O'Neill designates as "this ancient nonsense."

The teaching that there is no salvation outside of the Catholic Church is a divinely revealed dogma. It is a truth which we are obliged to believe with divine and Catholic faith as a part of the divinely revealed message which has come to us through Our Lord Himself. Furthermore, less than two years ago, the Holy Father himself listed a watering down of this teaching among the theological errors in the *Humani generis*. If the reduction of the teaching on the Church's necessity for salvation "to an empty formula" was judged worthy of reproof, what are we to think of a treatment of the subject which characterizes the formula itself as "ancient nonsense"?

In this same brief section there is a passage from Archbishop John Carroll's famous reply to the apostate Wharton, a passage that purported to explain who the members of the Catholic Church really are. The teaching conveyed in that passage is quite completely at variance with the doctrine brought out on the same subject in the present Holy Father's encyclical *Mystici Corporis*. It is definitely not a teaching which Catholics are now free to accept. The work from which this passage was taken, incidentally, was written by Carroll in 1784, before he received his appointment as prefect apostolic. It was written, as the author himself insisted, when he had no chance to consult any adequate library. The section on the Church's necessity for salvation is, as a whole, quite imperfect. It was no service, either to the memory of Archbishop Carroll or to the spiritual well-being of the American Catholic people, to present conclusions from this particular portion of his work as acceptable Catholic theology today.

JOSEPH CLIFFORD FENTON

PAPAL PRONOUNCEMENTS ON THE POLITICAL ORDER. Compiled and edited by Francis J. Powers, C.S.V. Westminster, Md.: The Newman Press, 1952. Pp. xii + 245. $3.50.

Of recent years there exists a more urgent need for solid instruction on those portions of Christian doctrine which pertain to the political order. We are witnessing at the present time a strong reaction to the position that there is no room for Christ in political affairs. Recent attacks upon the Church, motivated principally because of Her insistence on carrying out Her divine mandate in the social order have brought out, as never before, the necessity of having a laity well versed in Catholic political doctrine. The phenomenal growth of the Christopher Movement which is impressing many Catholics with their obligation to assume prominent places of leadership in political life emphasizes the need for a greater diffusion of Catholic social doctrine.

In this work of penetrating modern political thinking with sound and correct principles, it would be tragic to underestimate the appeal and the authority of the Papal Encyclicals to both Catholic and Protestants alike. For Catholics, naturally, every papal pronouncement has the authority of the magisterium of the Church. Protestants will, of course, see in them only a human authority, but we should not disregard the tremendous respect which Papal literature enjoys among thinking moderns. The fact that recent Popes have been dealing forthrightly with the most vital problems affecting modern man for generations has earned for them a hearing even among those who are outside the Church.

To meet this pressing need, Francis J. Powers, C.S.V. in his *Papal Pronouncements on the Political Order* renders great service by making the most pertinent texts easily accessible to the general public. Father Powers has gathered the most important source material concerning the Church and the citizen's role in the social order, the origin and purpose of the State, the relation of Church and State, the nature of liberty and law, and finally the foundations of an international order. Of special interest to American Catholics is the section devoted to the separation of Church and State, which contains important texts applying specifically to the problem as it exists in our country.

The general usefulness of the volume is enhanced by a short introduction to each chapter in which modern errors are exposed. Also included are an excellent index, a table of documents, and a selected bibliography of source material. These features will do much to forestall the danger

inherent in any compilation, of quoting a fragmentary excerpt completely out of context. The author moreover is aware of this danger, and in his preface, cautions the reader that the documents should be read in their entirety whenever possible.

Papal Pronouncements on the Political Order will be welcomed enthusiastically by all Catholic priests who, more than others, have felt the need of having at their finger tips a source book containing essential documents dealing with political and civic affairs. It will prove equally valuable to those of our Catholic laity who desire a richer appreciation of the Church's teachings on the political order. Both the urgent need which it so happily fulfils, as well as the skillful editing of the material assures to *Papal Pronouncements on the Political Order* a place among standard reference works in the field of Papal literature.

ROBERT STAFFORD

PHILOSOPHY OF NATURE. By Jacques Maritain. Translated by Imelda C. Byrne. New York: Philosophical Library, 1951. Pp. x+198. $3.00.

The translation of this basic work in the philosophy of nature, which was published in French in 1935, appears significantly at a moment when the tempo of interest in this field among scholastics has been greatly heightened. Of late more forthright attempts have been made by scholastics to meet the problems arising from the bold advances of the physical sciences which seem to have outstripped the efforts of philosophers to contain them in their syntheses. The recent volume of Vincent E. Smith, the translation of the Louvain text of Renoirte, the promised publication of the findings of the Dominicans of River Forest, as well as the research regularly reported from Laval, seem to presage a period of more intense interest and greater progress in this kind of study.

A fundamental problem is that of relationship of the philosophy of nature and the natural sciences. For Aristotle and the medievals they formed a single science. A clear distinction between them was recognized only in comparatively modern times. The question may be asked and, as a matter of fact, is being asked by some scholastics: is the modern distinction between the philosophy of nature and the natural sciences merely the product of an historical evolution or is

it truly a case of specifically different kinds of knowledge? If it is the first, it could be otherwise and the direction of history can be changed, if not reversed. If it is the second, then the inevitable must be recognized.

Maritain surveys the conception of the philosophy of nature among the Greeks and medievals, its modifications as a result of the Galileo-Cartesian revolution and at the hands of the positivists, and finally some modern reactions against the positivistic conception. He applauds Aristotle and those who followed him for acknowledging the essential distinction between the philosophy of nature and metaphysics. He mourns their failure to see the distinction between the former and the natural sciences, which distinction he regards as an "historic gain which the Thomistic synthesis must always take into account" (p. 35). Thus, though other differences separate them, he is allied with Smith and Renoirte and is opposed by the Dominican group at River Forest and, it would seem, by the followers of De Koninck at Laval. Spokesmen for the Dominicans have recently come forward to claim that the distinction is not warranted and that the total explanation of physical reality, at least insofar as it is qualitative, is univocal and constitutes a single science.

The second half of the volume is devoted to a positive study of the necessity for a philosophy of nature and of its definition. There is no attempt made to treat the other more specific problems usually dealt with in a cosmology text. For Maritain, the three degrees of abstraction differ generically in accordance with the typical ways in which the mind withdraws from matter and leaves it behind. The distinction between the philosophy of nature and metaphysics is of course of this kind. Within the same generic degree, there can be specific differences according to the ways in which the mind not only withdraws from matter but positively constitutes objects at a certain level of objective immateriality and intelligibility. This consists in the *modus definiendi*, the typical manner of conceptualizing the object and of constructing notions and definitions. On this basis, he distinguishes within the first degree of abstraction between ontological analysis, which is proper to the philosophy of nature, and empiriological analysis, which is characteristic of the natural sciences. The object of the first is sensible or mutable being insofar as it is intelligible; that is, being considered in reference to sensible and observable data which are consulted, however, in order to seek intelligible reasons that transcend the sense. The object of the second is mutable being insofar as it is observable and measurable. Precisely insofar as it is observable, that is, defined in terms of sensory observation, it is the object of the non-mathematized

natural sciences, called by Maritain empirioschematic. Mutable being regarded formally as measurable, that is, defined in terms of quantitative relations, is the object of the mathematized natural sciences, which receive the name empiriometrical. These latter are mixed sciences, materially physical and formally mathematical, standing astride the first and second degrees of abstraction. They are the center of conflict between the tendency to subordinate knowledge to philosophy and that to subordinate it to mathematics. In one of his most telling sections, Maritain analyzes the inclination to erect mathematics as a pseudo-ontology.

Although specifically distinct, the philosophy of nature and the natural sciences are complementary. The definitions of the former intrinsically imply in their very intelligibility a reference to determined sense acts. In this it differs from metaphysics, which is not so complemented by the natural sciences, but which requires the philosophy of nature to mediate between itself and them. It is this hierarchy of related but essentially distinct sciences which Maritain insists must be kept intact, tolerating neither their being confused nor their being isolated from one another.

The translation itself seems to be a faithful and intelligent rendering of the original which, being in lecture form, proposed a formidable task. Its value is considerably enhanced by the addition of a selected bibliography of Maritain's writings on the philosophy of nature and of the sciences as well as a list of commentaries on them by other authors. To this is added Yves Simon's authoritative article on Maritain's philosophy of the sciences which first appeared in the volume of *The Thomist* (1943) dedicated to the French philosopher.

The appearance in English of *The Philosophy of Nature* will not put an end to the debate now shaping up among scholastics in that field. Rather it ought to sharpen the debate by the forceful presentation of one position and thereby contribute to the progress and maturity of Scholastic thought on this side of the Atlantic.

FRANCIS M. TYRRELL

Index for Volume CXXVI

All Souls' Day Indulgence, 63.
Altar Boy Problems, 464.
Altar Society, question of, 62.
Ambassadorships, American, and the Religious Question, 204 ff.
Analecta, 147 ff.; 390 ff.
Anniversary Mass, 142.
Apologetics of the Man Born Blind, 90 ff.
Assistant Priest at a Golden Jubilee, 463.
Athanasian Creed, 387.
Athletics in Educational Institutions, 351 ff.
Attendance at National Parish, 467.

Baldacchino over Altar, 60.
Beatification of Pope Pius X, 62.
Benediction Difficulties, 310.
Bination, Question of, 61.
Biretta at Holy Mass, 464.
Breviary Difficulties, 140, 143.

Case of Restitution, 308.
Centennial of the First Plenary Council of Baltimore, 321 ff.
Choice of Office, 143.
Choir Regulations, 141.
Choosing a Particular Priest, 468.
Church-State Controversy, articles on, by Fr. Murray, 28 ff.; by Fr. Connell, 49 ff.; by Msgr. Fenton, 452.
Coffee, Rev. Dr. Reginald M., O.P., The Very Rev. Walter Farrell, O.P., S.T.M., 271 ff.
Confirmation of a Non-Catholic, 228.
Congar, Fr. Yves, A Discussion of his Ideas on Reform within the Church, 126 ff.
Connell, Very Rev. Dr. Francis J., C.SS.R., Reply to Father Murray, 49 ff.; The Need of Knowledge of the Faith, 195 ff.; Dangers to Faith within the Church, 401 ff.; answered by Fr. Murray, 28 ff.; The New Contraceptive Chemical, 63; The Use of "Rhythm," 64; Improving the Morality of Television, 144; The *Ordo* for Religious, 144; Endurance of a Precept, 145; The Problem of a National Lottery, 228; Confirmation of a Non-Catholic, 228; The Endurance of Precepts in a Religious Order, 230; Permission to Use Confessional Knowledge, 309; The Rh Factor and Rhythm, 309; A Case of Restitution, 308; The New Rules on Fast and Abstinence, 382; Devotional Electric Lights, 381; Attendance at a National Parish, 467; Validity of Confirmation by a Priest, 466; Choosing a Particular Priest, 468.
Consecration or Blessing of Religious Articles, How Lost? 233.
Coogan, Very Rev. Msgr. Aloysius F., The Need for Vocations, 420 ff.
Correct Way to Wear the Stole, 312.
Cronin, Rev. Dr. John F., S.S., Further Reminiscences of Money Reform, 204 ff.
Custodia., 233.

Dangers to Faith within the Church, 401 ff.
Devotional Electric Lights, 381.
Diplomatic Relations: The United States and the Papal States, 12 ff.
Distribution of Holy Communion by a Deacon, 234.
Donlan, Rev. Dr. Thomas C., O.P., The Moral Price of Interschool Athletics, 351 ff.
Drinkwater, Fr., answered by Fr. Cronin, 204 ff.

Easter Eve. Part I, 181 ff.; Part II, 288 ff.
Ellis, Rev. Dr. John Tracy, The Centennial of the First Plenary Council of Baltimore, 321 ff.
Emergency Binating, 61.
Endurance of Precepts in a Religious Order, 145; 230.

Faith, virtue of, 195 ff.; 401 ff.
Farrell, The Late Father Walter, memories of, 271 ff.
Fenton, Very Rev. Msgr. Joseph Clifford, Reform and Integralism, 126 ff.; Recent Works in Fundamental Dogmatic Theology, 374 ff.; Principles Underlying the Traditional Church-State Doctrine, 452.

Ferraiolo, and preaching, 234.
Flowers on the Altar, 388.
Foederis Arca, 1 ff.
For the Freedom and Transcendence of the Church, 28 ff.

Good Friday, 313.

Holy Saturday Services, 181 ff.; 288 ff.; 312.
Humani generis, its philosophical implications, 425.

Improving the Morality of Television, 144.
Incensation at the Altar, 140.
Indulgence for All Souls' Day, 63.
Interrogation of the Woman in the *Super rato* Process, 109 ff.; 217 ff.

Jean Jacques Olier and Devotion to Mary, 366 ff.

Lavabo of the Mass, 231.
LeFrois, Rev. Dr. Bernard J., S.V.D., The Woman Clothed with the Sun, 161 ff.
Lenten Regulations for 1952, 382.
Leonine Prayers, 142, 312.
Lightning Strikes Twice, 204 ff.
Loss of Consecration or blessing, 233.
Lottery, National, Morality of, 228.

Mariology, articles on, 1 ff.; 97 ff.; 161 ff.; 258 ff.; 366 ff.; 412 ff.
Martin, Rev. Dr. Thomas Owen, Analecta, 147 ff.; 390 ff.
Mass for the Second Day of the Forty Hours' Devotion, 311.
Mass in Thanksgiving, 140.
Maurice Blondel: Figure of Controversy, 432.
McKeever, Rev. Paul V., Maurice Blondel: Figure of Controversy, 432.
Midnight Masses, 143.
Missa recitata, 232.
Missiology, study of, 81 ff.
Mixed Marriages in Church, 235.
Mohan, Rev. Dr. Robert Paul, S.S., Jean Jacques Olier and Devotion to Mary, 366 ff.; Philosophical Implications of *Humani Generis*, Part I, 425.
Moral Price of Interschool Athletics, 351 ff.
Moran, Rev. Dr. John W., S.J., The Apologetics of the Man Born Blind, 90 ff.
Moses and the Average Priest, 241 ff.
Mother of Divine Grace, 258 ff.
Murray, Rev. Dr. John Courtney, S.J., For the Freedom and Transcendence of the Church, 28 ff.; answered by Fr. Connell, 49 ff.
Mullaney, Rev. Dr. Thomas Urban, O.P., Queen of Mercy, Part I., 412 ff.

Need for Vocations, 420 ff.
Need of a Knowledge of the Faith, 195 ff.
New Contraceptive Chemical, 63.
New Rules on Fast and Abstinence, 382.
North, Rev. Dr. Robert, S. J., Moses and the Average Priest, 241 ff.

Office Choice of, 143.
Olier, Father, His Devotion to Our Lady, 366 ff.
One Server for Two Masses, 232.
Oratio Imperata, 387.
Ordo for Religious, 144.
Organ Regulations, 386.
Our Lady and Our Times, 97 ff.

Parishes, National and Territorial, 467.
Patronal Feast Day, 463.
Pentateuch, Mosaic Authorship of, 241 ff.
Permission to Use Confessional Knowledge, 309.
Philippe, Rev. Thomas, O.P., Our Lady and Our Times, 97 ff.
Philosophical Implications of *Humani Generis*, Part I, 425.
Plassmann, Very Rev. Thomas, O.F.M., *Foederis Arca*, 1 ff.
Position of the Hands at Mass, 63.
Preaching in Ferraiolo, 234.
Preparing a Sick-Call Pyx, 466.
Priest and the Missions, 81 ff.
Principles Underlying Traditional Church-State Doctrine, 452.
Problem of a National Lottery, 228.
Public and Private Mass, 387.
Purifying the Communion Plate, 232; the Paten, 62.

Queen of Mercy, Part I, 412 ff.
Quest of Thoughts, 7 ff.; 120 ff.; 208 ff.; 279 ff.; 370 ff.; 448.

Rahill, Rev. Peter J., Lightning Strikes Twice, 204 ff.
Recent Roman Documents, 147 ff.; 390 ff.

Recent Works in Fundamental Dogmatic Theology, 374 ff.
Reform and Integralism, 126 ff.
Religion, Necessity of for individuals and for societies, 452ff.
Reply to Father Murray, 49 ff.
Requiem Mass Difficulties, 465.
Restitution, Case of, 308.
Rh Factor and Rhythm, 309.
Rosary Devotions, 388.
Rosary Medal, 233.
Rush, Rev. Dr. Alfred C., C.SS.R., Diplomatic Relations, The United States and the Papal States, 12 ff.
Ryan, Right Rev. Msgr. John K., A Quest of Thoughts, 7 ff.; 120 ff.; 208 ff.; 279 ff.; 370 ff.; 448.

Sacred Particles, 310
Sacristy Problem, 141.
Sanctuary Lamp, Question about, 60.
Schmidt, Rev. Dr. John R., Interrogation of the Woman in the *Super Rato* Process, 109 ff.; 217 ff.
Schmitz, Rev. Walter J., S.S., Baldachino over Altar, 60; Sanctuary Lamp, 60; The *Vesperale*, 61; Emergency Bination, 61; Beatification of Pope Pius X, 62; Purifying the Paten, 62; Altar Society, 62; Position of the Hands at Mass, 63; All Souls' Day Indulgence, 63; Breviary Difficulties, 140, 143; Mass in Thanksgiving, 140; Incensation at the Altar, 140; Choir Regulations, 141; Sacristy Problem, 141; Anniversary Mass, 142; Leonine Prayers, 142, 312; Choice of Office, 143; Midnight Masses, 143; Washing the Celebrant's Hands, 231; *Missa Recitata*, 232; One Server for Two Masses, 232; Purifying the Communion Plate, 232; Loss of Consecration or Blessing, 233; The *Custodia*, 233; A Rosary Medal, 233; Distribution of Holy Communion by a Deacon, 234; Wearing the Mitre during the Singing of "et incarnatus est," 234; Preaching in Ferraiolo, 234; Mixed Marriages in Church, 235; Sacred Particles, 310; Benediction Difficulties, 310; Mass for the Second Day of the Forty Hours' Devotion, 311; Correct Way to Wear the Stole, 312; Holy Saturday Services, 312; Good Friday, 313; Vestments, 313; Organ Regulations, 386; *Oratio Imperata*, 387; Public and Private Mass, 387; Athanasian Creed, 387; Flowers on the Altar, 388; Rosary Devotions, 388; Stations of the Cross, 388; An Assistant Priest at a Golden Jubilee, 463; Patronal Feast Day, 463; Votive Masses, 463; Altar Boy Problems, 464; Biretta at Holy Mass, 464; Requiem Mass Difficulties, 465; Transferring Consecrated Altar Breads, 466; Preparing a Sick-Call Pyx, 466.
Sheehy, Right Rev. Maurice Stephen, Wanted: A Code of Political Ethics, 87 ff.
Sheen, Bishop Fulton John, The Priest and the Missions, 81 ff.
Stations of the Cross, 388.
Stole, Wearing of, 312.

Television, Morality of Programs on, 144.
Transferring Consecrated Altar Breads, 466.

Use of "Rhythm," 64.

Validity of Confirmation by a Priest, 467.
Very Rev. Walter Farrell, O.P., S.T.M., a tribute to, 271 ff.
Vesperale, question on, 61.
Vestments, questions about, 313.
Vigil Service for Easter, 181 ff.; 288 ff.
Vocations, Need for, 420 ff.
Vollert, Rev. Cyril, S.J., Mother of Divine Grace, 258 ff.
Votive Masses, 463.

Wanted: A Code of Political Ethics, 87 ff.
Washing the Celebrant's Hands, 231.
Wearing the Mitre during the Singing of "et incarnatus est," 234.
Weller, Rev. Philip T., Easter Eve, 181 ff.; 288 ff.
Woman Clothed with the Sun, 161 ff.

Books Reviewed and Noticed

Armstrong: An Introduction to Ancient Philosophy 158

Brighter Vision 317
Bruno de Jésus-Marie: Satan ... 315
Buckley: God and Man at Yale . 399

Canice: Humility 471
Cardinal Spellman's Prayer Book 314
Carol: De Corredemptione Beatae Virginis Mariae, Disquisitio Positiva 79
Case of Therese Neumann 76
Catholicism and American Freedom 475
Commentary on the *Humani generis* 379
Compendium iuris publici ecclesiastici 378
Concept of the Diocesan Priesthood 314
Congar: Vraie et fausse réforme dans l'église 126
Considerate Priest 318

Davitt: The Nature of Law 75
De Corredemptione Beatae Virginis Mariae. Disquisitio Positiva 79
De La Bedoyere: The Life of Baron Von Hügel 68
Depth Psychology, Morality and Alcoholism 396
Dictionary of Dogmatic Theology 375
Drinkwater: Educational Essays 472

Educational Essays 472
Elizabeth Bayley Seton 156

Father Luigi Gentili and His Mission 398
Father Paul of Graymoor 237
Fenton: The Concept of the Diocesan Priesthood 314
Fifty Years of the American Novel 236
Fighting Admiral. The Story of Dan Callaghan 398
Foley: Spiritual Conferences for Religious Based on the Franciscan Ideal 78
Ford: Depth Psychology, Morality and Alcoholism 396

Gannon: Father Paul of Graymoor 237
Gardiner: Fifty Years of the American Novel 236
God and Man at Yale 399
God in Our Daily Life 474
Graef: The Case of Therese Neumann 76
God in Our Daily Life 474
Gwynn: Father Luigi Gentili and His Mission 398

Humility 471

Introductio in sacram theologiam 375
Introduction à la théologie 377
Introduction to Ancient Philosophy 158
Introduzione allo studio della teologia cattolica 377

Journet: Introduction à la théologie 377

Kerby: The Considerate Priest . 318

Life of Baron Von Hügel 68

Marcotte: La nature de la théologie d'après Melchior Cano. 379
Meditations for Every Day 155
Melville: Elizabeth Bayley Seton 156
Murphy: Fighting Admiral. The Story of Dan Callaghan 398

Nature de la théologie d'après Melchior Cano 379
Nature of Law 75

O'Neill: Catholicism and American Freedom 475

Papal Pronouncements on the Political Order 478
Parente: Theologia fundamentalis 375
Parente-Doronzo: Dictionary of Dogmatic Theology 375
Powers: Papal Pronouncements on the Political Order 478

Roschini: Introductio in sacram theologiam 376
Ryan: The Brighter Vision 317

Sacrae theologiae summa. Vol. I 374
St. Benedict and His Times.... 153
Salaverri-Nicolau: Sacrae theologiae summa. Vol. I..... 374
Satan..... 315
Shuster: St. Benedict and His Times..... 153
Sontag: Meditations for Every Day..... 155
Sotillo: Compendium iuris publici ecclesiastici..... 378
Spiritual Conferences for Religious Based on the Franciscan Ideal..... 78
Theologia fundamentalis..... 375
Unité chretienne et tolérance religieuse..... 377
Vailati: Introduzione allo studio della teologia cattolica..... 377
Vraie et fausse réforme dans l'église..... 126
Xiberta: Introductio in sacram theologiam..... 375

Vol. CXXVI, No. 6 JUNE, 1952

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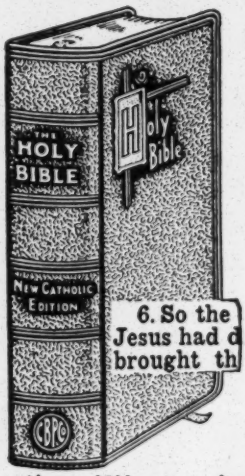

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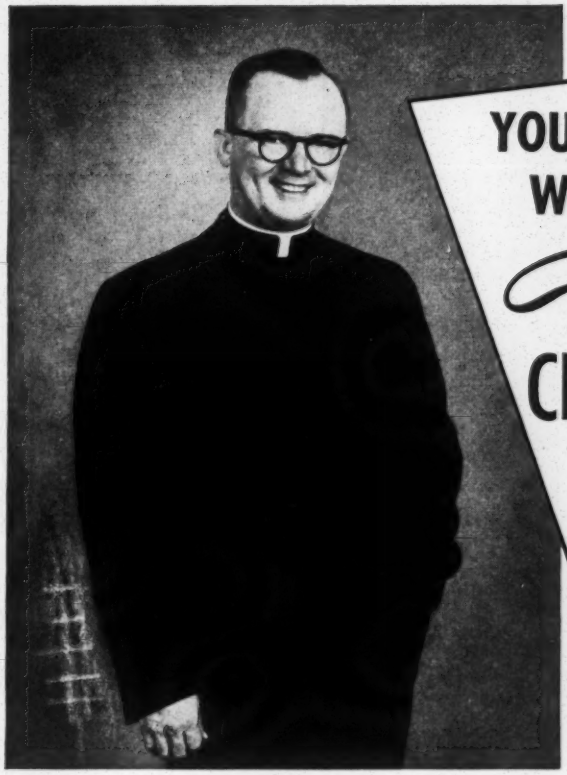

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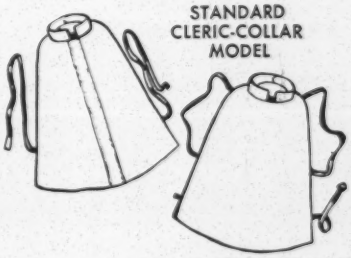

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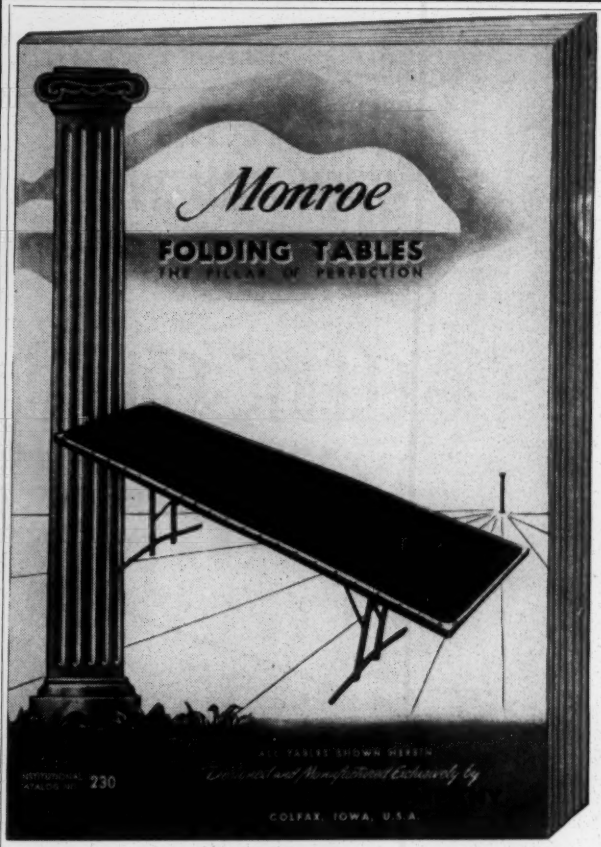

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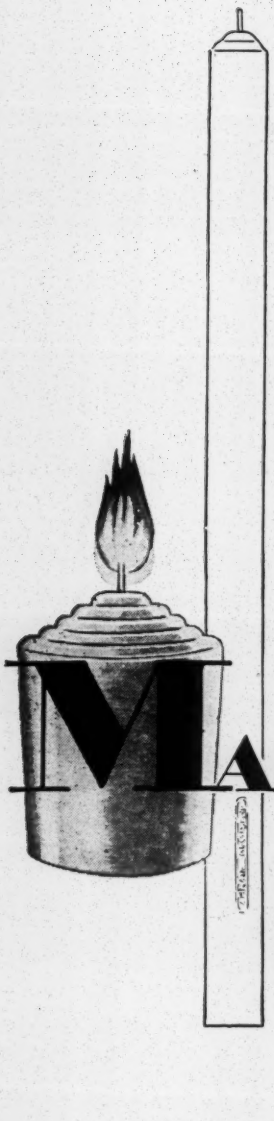

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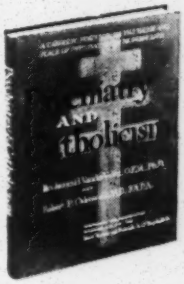

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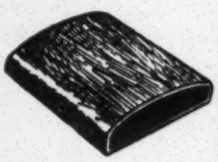

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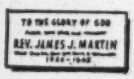

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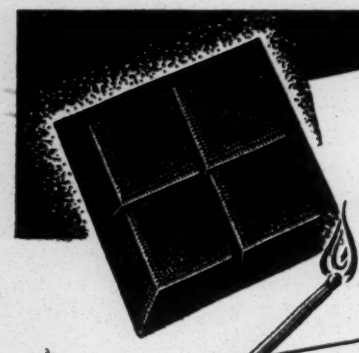

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